

Periodicals  
WR

# MISSIONS





## *The Dawn of a New Year*

**MAY 1** marks the beginning of a new Northern Baptist year.

It will be a momentous year in the history of civilization. It can be a momentous year in the history of our denomination as well, if we rise to the great opportunities which present themselves on every side.

People all over the world, bruised by suffering and struggle, are ready as never before to listen to the healing truths of the Christian gospel.

Will we, as a denomination, accept our share of responsibility for carrying it to them — with all the hard work and sacrifice that such responsibility entails?

Let us resolve now, at the start of our new year, that we *can* and *will*.

## NORTHERN BAPTIST CONVENTION

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MISSIONS is published monthly except in July and August at 10 Ferry Street, Concord, N. H., by the Northern Baptist Convention.

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## THE QUESTION BOX MAY

NOTE.—Questions are taken from all pages and occasionally advertisements. The Contest is open only to subscribers.

1. What will help hasten the end of the war?
2. Who was awarded a Rhodes Scholarship?
3. Of what was an edition of 20,000 copies printed?
4. What is inherent in our gospel?
5. Who was married to a sister of General Bliss?
6. Whose wives should be a concern of the church?
7. Who died on February 6, 1942?
8. Whose name is frequently seen in the headlines?
9. Who is Cecil E. Wakelam?
10. What should be feeders for Baptist colleges?
11. Who was born in England?
12. In whom lies the power of healing for nations?
13. Who is Andrew Wu?
14. Who is temporarily at Kodaikanal, India?
15. Whose address is 6 Southmoor St., St. Louis?
16. What land was full of engineers and contractors?
17. Who gives full time to securing candidates?
18. Who is a veteran of the Spanish American War?

Note that the current contest runs from January through June inclusive

### Rules for 1943

FOR correct answers to every question (108 questions) in all issues, January to June inclusive, a prize of a worthwhile missionary book or a year's subscription to *Missions* will be awarded.

Answers should be kept at home until June and all sent in together. In order to be eligible for a prize, both the answers and the page numbers on which answers are found must be given. Answers should be written briefly. Do not repeat the question.

Where two or more in a group work together only one set should be sent in and in such a case only one prize will be awarded.

All answers must be mailed not later than June 30, 1943, to receive credit.

### Instructions to Subscribers

#### SUBSCRIPTION PRICE

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In Clubs (5 or more)	1.00	1.25	1.45

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When you receive notice that your subscription has expired, renew it at once. If you have not already done so, use the blank enclosed in your final copy. Give the blank and money to your Club Manager; if there is none, send directly to us. Please sign your name exactly as it appears on your present address label.

Sometimes a subscriber who has already renewed may receive this blank, the renewal having reached us after this copy containing the blank has been mailed.

When reporting change of address send both the old and the new address.

# MISSIONS

An International Baptist Magazine

WILLIAM B. LIPPHARD, Editor

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Business Manager

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No. 5

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## WHO'S WHO

### In This Issue

*Marguerite A. Calder* is a missionary of the Woman's Home Mission Society, in San Francisco.

*Charles S. Detweiler* is the Home

Mission Society's Secretary for Latin America.

*Maurice R. Hamm* is Field Assistant of the Washington State Convention.

*Mrs. Luella A. Killian* is the wife of former Colporteur Secretary J. C. Killian. (Continued on following page)



## Another Mighty Army

CARTOON NUMBER 99 BY CHARLES A. WELLS



**W**HETHER Sunday, May 9th, is called "Mother's Day" or "The Festival of the Christian Home," its emphasis on the home is timely and urgent. Unless civic and religious leaders of America awaken to what is happening, damage will be done to the American home that no amount of post-war patching up can repair. The American home is breaking down faster and more extensively than ever before in our history. With decades of accent on night life instead of home life, on movie romance instead of real romance, on sex instead of love, with such abnormal emphases accentuated by the fever and hysteria of war, and now with the dislocation of 25,000,000 Americans, a vast army of American boys and girls is being as sadly victimized by the war as are the children of stricken France and Norway. Throughout America, moreover, there is an alarming increase in juvenile delinquency. And today's delinquency is tomorrow's crime. This army of delinquent youth will not be dissolved with the demobilization of the armed forces, nor will it be demobilized by a group of diplomats around a peace table settling economic issues and new political boundaries after the war. The only cure is a spiritual revival that will restore the American home, reestablish family life and loving discipline, and rebuild those foundations which through Christian home life have contributed to America's greatness.—CHARLES A. WELLS.

*Herbert M. Kinnear* is a student in Franklin College, Franklin, Ind.

*Sidney W. Powell* is pastor of the First Baptist Church, St. Paul, Minn.

*Wilbourn E. Saunders* is Headmaster of Peddie School for Boys, at Hightstown, N. J.

*Ada P. Stearns* is Literature Secretary of the Woman's American Baptist Foreign Mission Society.

*Jesse R. Wilson* is Home Secretary of the American Baptist Foreign Mission Society.

NOTE.—MISSIONS is not infallible and doubtless makes more than its share of mistakes. In last month's issue Mrs. Helen Morse Wiggington was listed as Vice-President of the Northern Baptist Convention. She served in that capacity last year. This year's woman Vice-President is Mrs. Orrin R. Judd.—ED.

## The Printing Run Is Now 42,000 Copies

For the first time in MISSIONS' subscription history the March record crossed the 3,000 total by producing 3,005 subscriptions as compared with 2,789 in March, 1942, a net gain of 216. Thus the score climbs another point and now stands at 113 months of gain and 6 months of loss since the uptrend began in the spring of 1933.

With the gains of recent months the printing run of MISSIONS has again had to be stepped up and with this issue totals 42,000 copies. Individual subscriptions are now almost 40,000, the excess printing run being used for subscription promotion purposes.

Gratifying as that circulation is, it really ought to be much larger for a denomination as numerically strong as the constituency of the Northern Baptist Convention.

There are two ways whereby you can help in enlarging MISSIONS' circulation still further, viz., (1) by renewing promptly your own subscription when it expires, and (2) by persuading some other person not now a reader to subscribe.



## THE AIM AND PURPOSE

of The Charles A. Wells Conferences  
on Christ and World Need



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## LETTERS

### From the Editor's Mail Bag

Congratulations on your outstanding scoop of all newspapers and magazines, both secular and religious, in giving your readers that charming front cover photograph of Madame Chiang Kai-shek. By four days you were ahead even of *Time* magazine. It was a real scoop and one that any newspaper man would be proud of.—  
*Carl W. Shaver, New York, N. Y.*



Let me thank you for the March issue of *MISSIONS*. I read every issue with great profit, but the March issue brought particular blessing to my heart, as I believe it will to every reader. You are to be congratulated in having the photograph of Madame Chiang Kai-shek for your cover. She is a great woman and a great Christian.—  
*Rev. Louie D. Newton, Atlanta, Ga.*



Bully for you! Don't ever neglect an opening like that, "Pangs of Conscience in High Places." I am glad that I stood in my former pulpit in New Jersey, two years ago, and deplored the position of those church dignitaries who seemed to think the only way to choke Hitler was by throwing the dead bodies of starved Belgian children  
(Continued on page 261)

# "Well, what are we waiting for?"



**Roy Grefe of Evansville, Indiana, one  
of Franklin College's greatest catchers**

His long arm, his powerful frame, his accurate throw, and his high batting average — all combined to make him a wonderful asset to the Franklin College Baseball Team. He was a three letter man who knew so well what college was for that he stood 8th in his class for the four years that ended last June. Franklin College will miss him, but others come to take his place who also have both the will to study and the determination to win.

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Rochester

THIS, briefly, is the task of the New Development Program of The Board of Education, authorized by the Cleveland Convention, 1942. It can be done in three ways:

1. By strengthening the financial structures of our Baptist schools, colleges and seminaries, thus enabling these going Christian institutions to continue and reinforce their vital work.

2. By providing funds to help maintain our university pastors now at work on thirty-four campuses and to furnish needed constructive programs for many other schools.

3. By securing funds for The Board of Education so that its program of counsel, financial aid and promotional assistance may continue as a vital instrument of our national Baptist work.

The month of May marks the inauguration of the active part of the New Development Program. Baptist Education Day is to be celebrated throughout the denomination on Sunday, May 16. This is an opportunity for every Baptist to enter into the spirit of this great national program to help our youth of college age now and in the future.

*Observe Sunday, May 16*

## **BAPTIST EDUCATION DAY**

THE BOARD OF EDUCATION  
152 MADISON AVENUE • NEW YORK CITY

# THE WAR INVADES THE CAMPUS

READ PRESIDENT GUY WIMMER'S ARTICLE ON PAGE 234 IN LAST MONTH'S ISSUE, "DOES IT MEAN THE END OF COLLEGE EDUCATION?"

The war is laying a heavy hand on the American college and particularly on the denominational institution, causing a decline in student enrolment as young men are summoned into military service, a disruption of campus life as the U. S. Army commandeers part or all of some institutions, a reduced income from tuition fees, and a declining income from lower interest rates on endowment funds.

Nevertheless even in this time of war the institutions featured on this and the following pages are determined to do everything that their resources and facilities permit to furnish proper training for the young people enrolled in them as students.

Theological seminaries, colleges, schools — all heartily deserve Baptist support. They can be recommended with confidence to any young people in your church who hope to enter college in September or who are thinking of the ministry or of entering missionary service.

(Continued from page 259)

down his throat. That is how it seems to me as I think of what has happened in the meantime. If one single scrap of food had not gone through two years ago we would at least have done our duty. Some churchmen want to be martyrs and save their necks at the same time. It just can't be done. Who rises now and says, "Let's stop sending food to our soldiers because the U-boats are so deadly"? If that is not tantamount to what some church leaders said a couple of years ago then I have neither rhyme nor reason in me. Again, bully for you! I keep my figure of speech British so that some will not say, "He doesn't like the Tory churchmen, does he?"—*Rev. Eric Oesterle, New York, N. Y.*



I feel as many other Baptists feel about finding fault with the plans of Southern Baptists. I think such complaints will not cause them to make the slightest changes in their plans, and it will not be of any help to Northern Baptists. So why keep on emphasizing unpleasant reminders? I hope for the remainder of this year 1943 that we will not be finding so much fault. Enclosed is a check for the renewal of my subscription. MISSIONS has meant much to me all these years.—*Mrs. W. J. Agee, Boise, Idaho.*



Instead of complaining and casting reflections on the Southern Baptist Conventions for accepting "into its membership more than 30 Baptist churches in California which has



Sanford Fleming

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always been Northern Baptist Convention Territory," it might be more appropriate for you to ask *why* these churches wanted to leave the Northern Baptist Convention. As I understand the situation the Southern Baptist Convention had been in no big hurry about accepting them. They applied for membership a year or two ago. Besides, being *Baptist* churches they have the legitimate privilege of seeking membership in the convention of their choice. This is not the first time, if I recall correctly, that Baptist churches in allegedly Northern Baptist territory have applied for and been granted membership in the Southern Baptist Convention.—*Rev. Ernest D. Miller, Swansea, Mass.*



I write to register, through the medium of your splendid magazine, a protest against the recent action of the Southern Baptist Convention in admitting to fellowship 31 churches from Northern Baptist territory in California. There seems to be absolutely no excuse for it. It surely could not have been a matter of doctrine, for there is room in the Northern Convention for churches that differ in theological belief. Dr. Lewis J. Julaniel of San Francisco warned the Southern Convention that ill-feeling might result from this action. I hope he is wrong, but believe he is right. I want my Northern Baptist friends to feel that there are some of us down here in



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Pictorial booklet on request

JULIUS SEELYE BIXLER, Ph.D., D.D., President  
Waterville, Maine



the South who are ashamed of this unbrotherly action of the Southern Baptist Convention. I commend you,

sir, for the truly great missionary magazine that MISSIONS is proving to be, and to thank you for the pleasure I get

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from reading it.—*Rev. Vernon P. Bodein, Blacksburg, Va.*

Some members of my church called my attention to a paragraph on page 158 in the March issue, "We have gotten rid of the old antagonisms between Christians and Buddhists. I have a hope that Catholics, Protestants, and Buddhists can come together to draw up a statement of faith to which all can subscribe. . . ." They had thought it a dependable Christian magazine, but were quite upset by that statement. This may be the writer's desire, but it is not a New Testament ideal. I am sorry that the editor did not at least indicate in some way that it was not in accord with the thinking of the editorial staff. If it is, then it seems to me there ought either to be a change in staff or in the name of the magazine. Christ will not share His glory with Buddha or any other man-made deity.—*Rev. Gene W. Fussell, Los Angeles, Cal.*

Having subscribed to *MISSIONS* for many years I have often felt an im-

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July 26-30. Conference on the Minister at Work, under the leadership of Robert L. Calhoun, Mark A. Dawber, Paul S. Heath, Leonard Hodgson (Oxford), Norris L. Tibbetts, Luther A. Weigle, Eduard C. Lindeman, and others.

August 2-6. The Impact of the War Upon Pastoral and Counseling Responsibilities, with consideration of personal problems, family life, the armed forces, civilian communities, delinquency. Ernest R. Groves, Charles MacFie Campbell, Robert L. Sutherland, Frederick H. Allen, Francis W. McPeck, Otis R. Rice, Arthur S. Devan, Allman R. Pepper, Harrison Sayre, and others.

#### SUMMER SCHOOL — July 6 to August 13, 1943

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pulse to send you a letter of appreciation. Of chief interest to me have been the editorials. They are an inspiration.

The magazine has been a steadying influence in these troubled days.—*Mrs. Charles Brashear, Sandborn, Indiana.*



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### Personnel Changes in MISSIONS' Staff

Several changes in personnel at MISSIONS' editorial offices go into effect with this issue and the beginning of a new denominational fiscal year.

Miss Eleanor E. Smith, for more than seven years the efficient and faithful Secretary and later Assistant to the Editor, resigned to accept a similar position with one of America's leading financial journals. To fill the vacancy thus created, the Committee on MISSIONS

### THE CAMPUS OF ACHIEVEMENT

## WILLIAM JEWELL COLLEGE LIBERTY, MISSOURI

Chosen by the Navy for a Naval Flight Preparatory School with six hundred aviation cadets continuously on the campus. Regular college work is also carried on without curtailment or interruption.

promoted Miss Margaret E. Ross to be Assistant to the Editor. Miss Ross, until recently Subscription Manager, is a graduate of the Baptist Missionary Training School in Chicago, of the class of 1942, and joined MISSIONS' staff upon her graduation last June.

The Committee also re-established the position of Business Manager, an office that was discontinued with the retirement of Mr. David C. Davis in 1932. During the 10 years since then, the present Editor has served also as Business Manager. The expanding circulation and the increasing burdens of editing and managing a magazine in these times of war, with paper shortages, government

## THE COLGATE-ROCHESTER DIVINITY SCHOOL

*Its purpose is to send forth consecrated, trained Christian leadership*

The lateness of Easter this year has made it necessary to combine the annual **SPRING CONVOCATION with COMMENCEMENT**. All Colgate-Rochester alumni and friends are cordially invited to the following services

**ON THE AYER FOUNDATION.** A Panel Discussion on Expression of Religion in Art and Architecture. Speakers are: Professor E. A. Bailey of Central Y. M. C. A. College, Chicago, Ill.; Professor K. J. Conant of Harvard University; Professor H. A. Smith of Boston University; and Professor Fred Eastman of the Chicago Theological Seminary. Subjects discussed will be "Expression of Religion in Art, Painting, Architecture, Music, and Drama."

**DEVOTIONAL ADDRESSES** by Rev. Roland W. Schloerb, D.D., Hyde Park Baptist Church, Chicago, Ill.

**ON THE RAUSCHENBUSCH FOUNDATION.** Professor E. C. Lindeman of the New York School of Social Work will

deliver four lectures on the following topics: (1) "The Structure of Faith"; (2) "Sources of Faith for a Modern Man"; (3) "Principles for the Coming World Order"; (4) "American Responsibilities."

**ALUMNI ADDRESS** by Rev. C. R. Osborn, D.D., First Baptist Church, Niagara Falls, N. Y.

**GRADUATION EXERCISES,** Baccalaureate Sermon by Rev. Gerald Watkins, Lake Avenue Baptist Church, Rochester, N. Y. Address to Graduating Class by Acting President George B. Cutten, with Commencement Address by Dr. J. Hillis Miller, New York State Associate Commissioner of Education, Albany, N. Y.

**For particulars and other information address Glenn B. Ewell, 1100 South Goodman St., Rochester, N. Y.**



# DO YOU KNOW THAT-



**BAPTIST EDUCATION DAY IS BEING CELEBRATED  
NATIONALLY ON SUNDAY, MAY 16, AND THE  
MONTH OF MAY INAUGURATES THE ACTIVE  
PART OF THE BOARD OF EDUCATION'S NEW  
DEVELOPMENT PROGRAM**

restrictions, and other problems, made it seem imperative in the judgment of the Committee to enlarge the staff and to give the Editor some additional assistance. Accordingly Rev. Horace H. Hunt has been appointed Business Manager. For the present he will devote half of his time to the business affairs of the magazine and the remaining half to his task as Assistant Secretary in the Field Activities of the Council on Finance and Promotion.

With this staff readjustment **MISSIONS** is determined to be the finest missionary magazine that can be produced under present conditions. It confidently anticipates

the continued support of its friends and subscribers.

## New President of Bacone College

**The Home Mission Board** announces the election of Rev. Earl Riley, pastor of the Cochran Avenue Baptist Church of Los Angeles, Cal., as president of Bacone College. The new president is a native of Oklahoma and a graduate of Bacone College. He completed his collegiate course at Redlands University and his theological training at Eastern Theological Baptist Seminary in Philadelphia. He holds a degree of Master of Arts



Chaplain  
Ray Anderson  
Lieutenant Jr. G.

## AN INVESTMENT in "CHRISTIAN MAN POWER"

### WHO PREPARED YOUR PASTOR EDUCATIONALLY, FOR HIS LEADERSHIP?

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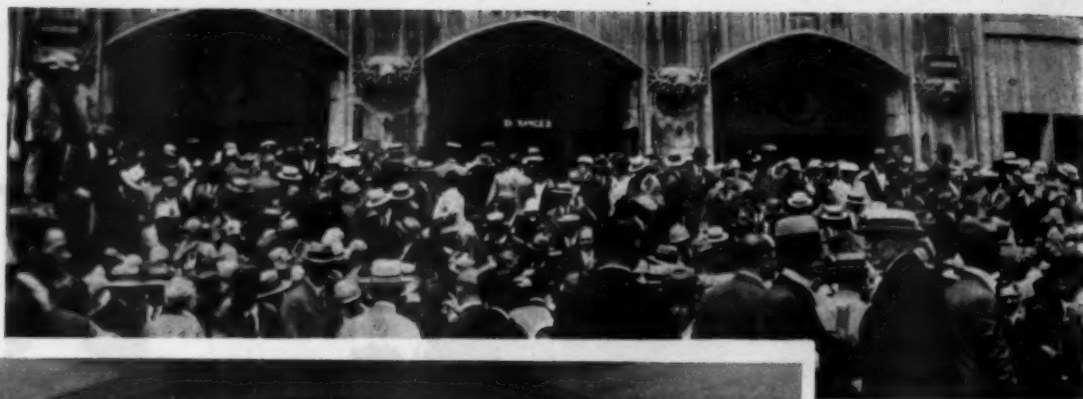
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LEWISBURG, PENNSYLVANIA

in education, University of Pennsylvania. He is of one-quarter Indian ancestry and a member of the Creek Indian nation.



**ABOVE:** Adoniram and Ann Hasseltine Judson as impersonated by John T. Rogers and Vera M. Page at Milwaukee in 1938, also A. C. Hanna, grandson of the original Adoniram Judson. Mr. Hanna died February 6, 1942

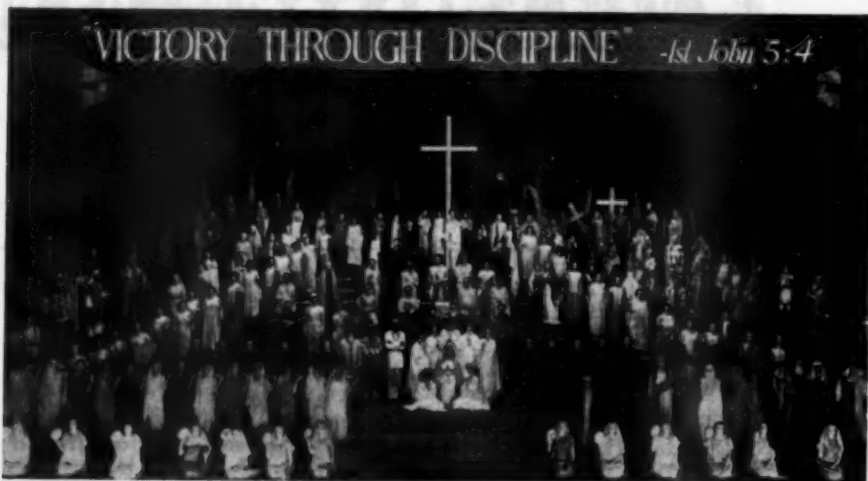


**ABOVE:** Fellowship was grand and glorious at Detroit in 1928. It was ten years since the first World War. The second was only dimly appearing on the horizon. **LEFT:** In 1941 at Wichita, the opening session, and Judge E. J. Millington is presiding



## DO YOU REMEMBER?

Scenes from Northern Baptist Conventions held in various cities of the United States during the past 15 years



**ABOVE:** Japan's Evangelist Toyohiko Kagawa addressing more than 10,000 Baptists at the St. Louis Convention in 1936. **RIGHT:** Closing scene from the Los Angeles Pageant in 1939; President A. A. Shaw delivering his address at Colorado Springs in 1935. The themes of both Los Angeles and Colorado Springs are relevant today

# MISSIONS

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MAY, 1943

## "A Contribution to the War Effort"



HE cancellation of the Northern Baptist Convention at Denver, although due solely to hotel congestion and traffic restrictions, is regarded by the U. S. Wartime Traffic Director as "a contribution to the war effort." So he wrote to Secretary J. C. Hazen. Patriotic Baptists will accept that interpretation. Nevertheless, there will be widespread, nostalgic regret over the cancellation. For the first time since 1814, when the denomination organized to accept Adoniram Judson's missionary challenge from Burma, there will be no corporate meeting of American Baptists either North or South. Thus the shattering global war deprives us of inspiration and fellowship and removes the stimulus to Baptist morale that always mark our annual meetings.

Fortunately there are compensations. This year we are spared fruitless controversy over the Christian position on the war. The General Council can commit Baptists neither to militarism nor to pacifism. There will be no plea from Washington to Baptists "to put their mighty force behind the prosecution of the war," as urged in President Roosevelt's telegram last year. At Cleveland an unknown member of the Resolutions Committee phrased a resolution that is valid for all time:

We express our willingness to do anything for the welfare of our country, regardless of personal cost or sacrifice, which lies within the full sanction of our individual consciences.

No other statement now is possible or necessary.

There are other compensations. Out for the duration is unseemly theological strife. Amid the collapse of our civilization the things that unite

all Christians already seem more real and vastly more important than the things that divide them. Likewise gone for the duration are petty politics. No Nominating Committee need burn midnight electricity. In filling board vacancies, doctrinal prejudice, geographical jealousy, organizational prestige, as well as considerations of prime qualities of fitness and judgment—all are now memories of yesterday.

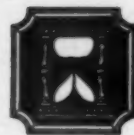
Now we have a chance to prove the validity of our often boasted polity that Baptists are united spiritually and not unified ecclesiastically. Continued loyalty to our missionary enterprises, support of a third World Emergency Fund, cooperation in the program projected by the General Council in Chicago late this month, these will prove that while an annual convention is pleasant, helpful, desirable, inspiring, it is not indispensable to our ongoing service to a needy world, nor essential to our unity, nor imperative for devotion to our historic Baptist principles. And since we cannot go to the Convention it is planned to bring the Convention to the local church. Already the response is so heavy that unless local churches apply early they will likely not be able to participate. (*See page 298.*)

Finally, we need no Denver Convention to summon us to our primary task. Always it has been and always it will be an inner urge and not an external summons that prompts us to make known to a sinning, broken humanity the redemptive way of life revealed in Jesus Christ. There never was a time when that was more needed than today. Evangelism is inherent in our gospel. Our world is perishing in its blackout even as it yearns desperately for the Light. No Denver Convention need remind us of that.





# The World Today



*Current Events of Missionary Interest*



*The new Thomas Jefferson Memorial in Washington, D. C., that was dedicated April 13, 1943*

## **The New Thomas Jefferson Memorial Emphasizes the Reality of Freedom**

**D**EDICATED with impressive ceremonies on April 13th, the imposing Jefferson Memorial in Washington brings timely emphasis on the issue of freedom. On each of the four interior panels are inscribed selections from Jefferson's speeches and writings. For centuries to come an uncounted host of sightseeing tourists will journey to this new memorial as they have in the past to the Washington Monument and the Lincoln Memorial. On one panel they will read, WE HOLD THESE TRUTHS TO BE SELF-EVIDENT: THAT ALL MEN ARE CREATED EQUAL; THAT THEY ARE ENDOWED BY THEIR CREATOR WITH CERTAIN INALIENABLE RIGHTS. On a second panel the visitors will read, GOD WHO GAVE US LIFE GAVE US LIBERTY. CAN THE LIBERTIES OF A NATION BE SECURE WHEN IT REMOVES THE CONVICTION THAT THESE LIBERTIES ARE THE GIFT OF GOD? On the third panel appears the inscription, ALMIGHTY GOD HATH CREATED THE MIND FREE. Here is witness from America's historic past that free, democratic government rests upon religion. It cannot be separated from religion without losing its essence and its life. Here is affirmation that freedom is of God and therefore that man cannot be deprived of it by the State. From this basic principle are derived the now famous "Four Freedoms," free-

dom of speech, of religion, from want, and from fear. "These freedoms will live and grow strong," says Director William C. Kernan of the Christian Institute for American Democracy, "only so long as men retain the conviction that these freedoms do not exist of themselves but that they are derived from the nature of God and from what God has made man to be."

## **A Southern Baptist Tribute to Madame Chiang Kai-shek**

**O**NE of the finest tributes to the visit of Madame Chiang Kai-shek to the United States (as this issue of MISSIONS goes to press she is planning her return to Chungking), appeared in *The Alabama Baptist* which described her as "A Chinese missionary to America," and said,

*A Chinese missionary by the name of Madame Chiang Kai-shek recently came to the United States. In Madison Square Garden, New York, she spoke on the unpracticed doctrine of Christian forgiveness. At least 20,000 of our natives overwhelmed the capacity of this large auditorium. Without mentioning her God, sometimes known as Jesus Christ, this woman missionary taught His principles in a most impressive way. The audience, steeped in religious traditionalism, not only did not boo her unfamiliar doctrine but actually applauded when she said, "There must be no bitterness in*

the reconstructed world. No matter what we have suffered we must try to forgive those who injured us." Some who were present recalled that her words were practically identical with those of the Christ of her religion, who when He was dying on the cross, prayed, "Father, forgive them, for they know not what they do." Many Americans are more or less familiar with this and other teachings of the Nazarene God of the Chinese woman. Up to the present only a comparative few have taken him seriously. Having more of these Chinese missionaries come to America to teach us Christianity may be one of the new things America will have to confront in the new world order after the war.

Through the visit of this outstanding Christian Chinese woman, millions of Americans have acquired a new appreciation of the value of Christian missions in the Far East. All arguments against foreign missions dissolve when confronted with the simple fact that Madame Chiang Kai-shek is a Christian.

### **The Grim Horror of Hunger and Death in Belgium**

THE plight of the underfed children in Belgium becomes more and more grave. Even the British now recognize its urgency and are prepared to relax the blockade and permit food to be shipped into the country. The following graphic summary of conditions appears in *The Manchester Guardian*:

The mortality rate has increased by 400% and the diseases that attack underfed children are widely prevalent. School records reveal the extent of their ravages. Attendance has been greatly affected and of those who turn up at school many have had no breakfast and are quite unfit to benefit by instruction. The danger of a reduction of the national energy and a deterioration of the national health that will last long after the war is very grave. . . . Something could be done now without waiting for the end of the war to check the waste of life and the ruin of health.

Supporting that was M. Hubert Pierlot, Premier of the Belgian Government-in-Exile who pled with the British Government to lift the blockade and "to alleviate the suffering among mothers and children and avert a catastrophe." Did not the 43 church leaders who two years ago opposed Mr. Hoover, declare that the governments of the occupied countries preferred not to have relief sent to their people?

In a later issue the same British newspaper, as reported in *The New York Herald Tribune*, said,

If we intend to devitalize Germany's neighbors we are doing exactly what Germany wants us to do!

How swiftly do time and events march on. Two years the strong opposition against Mr. Hoover's relief plan claimed that to feed the children of Belgium would aid Germany. Today it is claimed that not to feed them would aid Germany even more!

It will never be known how much of this distress might have been relieved and how many children in Belgium might have been saved had both the British and the Americans taken a more realistic and a less emotional attitude two years ago.

### **Six Pillars of Peace for the Post-War World**

BEFORE a distinguished audience in the Rockefeller Center Luncheon Club on March 18th, Mr. John Foster Dulles, Chairman of the Federal Council of Churches Commission on the Bases of a Just and Enduring Peace (see *MISSIONS*, April, 1942, pages 213-217), outlined a program of international collaboration for the United States. Among those present at the luncheon were Mr. John D. Rockefeller, President Harold Dodds of Princeton University, Major General Frank R. McCoy, Publisher Henry R. Luce of *Life* and *Time* magazines, Bishop Henry St. George Tucker, and scores of other representative leaders in American professional and business life. "Unless America decides now upon its future role in the world after the war," declared Mr. Dulles, "not only will the war be unduly prolonged, but its outcome may be in doubt. Unless the American people decide that now, the opportunity for it will disappear as soon as the war ends, and the world will be doomed to a continuance of the war system." So he outlined "The Six Pillars of Peace," which briefly summarized are as follows:

1—Organized political collaboration after the war between the United Nations and with others to be subsequently included.

2—Economic and financial acts of one nation that may have acute international consequences must be brought within the scope of international agreement and not left to unilateral decision.

3—A standing international body to study the need of change.

4—An international organization to promote the ultimate autonomy of subject peoples.

5—International control of armament, both to insure disarmament and to facilitate mobilizing such armament as remains in support of international order.

6—The right of spiritual and intellectual liberty must be both recognized and made a matter of international concern.

The complete statement has been sent by the Federal Council of Churches to 60,000 Protestant ministers throughout the United States with the hope of getting its principles and emphases before 15,000,000 or more Christian laymen for discussion.

Some Baptist churches do not support the Federal Council or approve their own denomination's affiliation. Here at least they can heartily cooperate without compromise of conviction.

# Is It the End of the Road for Baptist Schools?

*The Headmaster of a famous school for boys asks a disturbing question and indicates how the next 19 months will probably answer it*

By WILBOUR E. SAUNDERS

RIGHT: Dr. Wilbour E. Saunders, Headmaster of the Peddie School at Hightstown, N. J. BELOW: Daily chapel service in the Peddie School



**W**HENEVER Baptists think of Baptist education they generally think only of their colleges and theological seminaries. Almost never do they consider the maintenance and continuation of their academies and secondary schools. Yet in 1938 with 1,250,000 young men and

women in the colleges, throughout the United States, there were 6,020,268 boys and girls in America's secondary schools. Among them we can expect a larger proportion of Baptists.

Three religious groups have heretofore recognized the potential leadership of these six



million youngsters. Because of this they are outstanding in their contribution to American life through the continued maintenance of healthy conditioned private academies.

First, we should mention the Protestant Episcopal Church. By actions which speak louder than words, it has proclaimed that the secondary school is ecclesiastically more important than the institution of higher learning. Episcopal schools have opened their doors to students without regard to family denominational background. In this way they reach thousands at a most impressionable age and in a notably high percentage of such cases gain a hold on them for life.



*Everybody is busy and studious in the library at the Peddie School*

The second religious group is the Roman Catholic Church which as far as possible parallels public education. It begins with the parochial school as a substitute for the community public school, and continues with secondary schools, colleges, universities, and graduate institutions of theology, medicine, and law. Approximately 90% of the private school population of America is in schools operated by the Roman Catholic Church which considers ecclesiastical education as effective in inverse ratio to the age of the child. There seems no doubt that this church would like also to have all its pupils of secondary school and college age in institutions under its control.

The third religious group is the Society of Friends, founder and supporter of many strong schools. Haverford, Penn Charter, Friends Central, The George School, Westtown, Tower Hill and others popularly known as "Quaker" schools, are high in scholastic reputation, adequately financed, and outstanding. Some Quaker schools have continued co-education successfully long after it has been abandoned on the secondary level by practically all others.

Aside from these three denominations the academy has had declining attention from religious bodies. Up to the period when public education terminated at the conclusion of elementary school, all churches founded academies as evidence of their belief in education. In 1860 there were less than 100 public high schools in the United States. All of our existing Baptist academies were founded between 1804 and 1877.

In 1938, however, there were 25,652 public high schools enrolling 6,020,268 students. As the public tax-supported high school became more nearly universal, the fate of the denomination founded and supported academy fell into one of three categories.

The vast majority were forced out of business. Americans now take for granted a secondary education wholly secularized and carried on at the expense of the public.

A second but decidedly smaller group of academies still struggles on through an increasingly precarious economic existence. This group



*An informal conference of representatives of the student body, chosen by the students, with Headmaster Wilbour E. Saunders in his office at the Peddie School*

has its casualties each year and it would appear as though its disappearance were only a matter of time. Some institutions have changed their programs and function successfully as junior colleges or schools specializing in some branch of learning for which there is popular need.

A third group, small in number, has made a seemingly secure place for itself even in competition with the free public school. Most of these are the Episcopalian, Roman Catholic, and "Quaker" schools previously mentioned. Some have abandoned any pretense at being church schools or even basically religious in character and have established firm reputations as successful college preparatory institutions, such as Exeter, Andover, Hotchkiss, The Hill, Lawrenceville, Western Reserve, Asheville, Taft, Choate, with something to offer over and above that given in public high schools, for which the public has been willing to pay.

In secondary education where do we stand as Baptists? Probably the number of Baptist academies that have gone out of business exceeds greatly the number of those that survive. Is it exaggeration to say that at the present moment American Baptists have little consciousness of the existence of Baptist secondary schools and hence little interest in them?

Perhaps our question really is what should be the place of the secondary school in Baptist education. There are at least two positions. One is that for Baptists the day of the private, denominationally controlled, secondary school is over. Perhaps the field should be left to Roman Catholics, Episcopalians, and Quakers. If we conscientiously believe this, we should inform all our Baptist academies that they are on their own. Then as independent secular secondary schools, if they cannot appeal to a public which will pay for what they have to give, there is no alternative except to close. Perhaps this is best! Progress always means the outgrowing of institutions whose meaningfulness is in the past, not in the present. Have our Baptist secondary schools outlived their usefulness? Has the public high school made them an unneeded luxury on which we have no right to spend denominational funds? If this is our considered opinion, we should say so and let the schools sink or swim.

I need not say that my own opinion is

different. In my judgment a first-class preparatory school is and will continue to be as worthwhile a denominational contribution to education and to national life as a first class college. Our schools and colleges represent our belief that no education is complete which does not proclaim the spiritual as the most important element in the educational process. For that the secondary school is as important as the college. The Episcopalians are both worldly wise and spiritually motivated in placing the emphasis on the secondary school age where emotions are more easily reached, where loyalties are more solidly formed, where impressions are strong and lasting. It has paid them dividends in ecclesiastical strength.

So I suggest four forms of action. (1) Our Board of Education should face the choice between the two positions on private church-controlled secondary schools and decide positively on a policy.



*The finest of American boyhood attends Baptist academies. A typical student is this bright, alert, confident baseball pitcher at the Suffield School in Suffield, Connecticut*



*Close harmony in the Peddie School social room*

The mere fact that we have Baptist academies does compel us to continue to believe them important. (2) If we do decide that academies have a place in Baptist strategy, a denominational consciousness of them should be stimulated. At present only a small proportion of our constituency knows that we have Baptist preparatory schools or academies. They are aware of foreign and home missions, colleges, and theological seminaries, state conventions, associations, the M and M Board, etc.—they do not know our preparatory schools as the Episcopalians know Kent and St. Paul's. (3) We should explore our secondary field and ascertain which institutions merit our encouragement for survival. In the long run only those that meet a need for which the public will pay will survive. We are justified in encouraging Baptists to furnish capital funds only for going institutions. (4) There should be better articulation between our secondary schools and our colleges. Baptist schools should be feeders for Baptist colleges.

We need a sense of a Baptist educational system in which Baptist homes and churches

send students to Baptist academies and colleges! The same process between Baptist colleges and our theological seminaries! A handbook with a page or two devoted to each Baptist institution and this book in every Baptist church and, as far as possible, in every Baptist home with growing children.

There is value in and need for a unified approach by Baptist secondary schools to their common problems. There should be a fellowship of their administrators and trustees. We should meet to confer about educational and religious problems and programs, with leadership from our Board of Education.

In the last century much denominational money and much consecrated effort have been invested in our secondary schools. Do they represent a phase in denomination educational history which has come to an honorable end or will they continue to exercise a healthy, leadership in academic and spiritual life?

The Board of Education, in cooperation with presidents of the institutions, fortunately, is inaugurating its New Development Program in behalf of our 64 schools, colleges and seminaries. It has as its principal objectives much that we recognize as important and necessary. This provides, in a very real way, an opportunity to revive our academies and to make them an integral part of our Baptist consciousness. In the coming 19 months American Baptists may, therefore, decide to a large extent the next century of their history. Their decision will come in these months because this is the period in which will be determined the success or failure of the New Development Program. If Baptists determine that these educational institutions should continue, if they come to their aid and help to place them in a position that will enable the schools to live as vital Christian agencies concerned with the Word of God as well as with the word of Aristotle and Shakespeare, then Baptists will have made the choice for trained and able leadership and they may well expect to look forward to the greatest century in their history.

This decision is now upon us as Baptists because the New Development Program is officially inaugurated in May. It has taken courage on the part of our Baptist leaders to recognize



openly the need for strengthened educational institutions and to take this statesmanlike way to remedy it. As Baptists, we have never asked for the easy way out. We are people who stand

by our beliefs. The New Development Program has been undertaken with the fullest faith that each and every Baptist will see his opportunity and his Christian duty.

## FACTS AND FOLKS

*Under the pressure* of the government's war-time education program, Franklin College has added a course in Oriental cultures, with special emphasis on China and Japan, also a course in the Japanese language with special emphasis upon phrases and idioms needed by students who after they join the army may see service in Japan or in Japanese-dominated areas.

*Writing from Vanga*, Belgian Congo, where he has been stationed since 1933, Rev. William F. Robbins reports the opening of three new church centers in his vast field, bringing the total up to 15. This was made possible by the appointment of several recent graduates from the Baptist training school for preachers at Kimpese, known throughout the Belgian Congo Mission as *Ecole de Pasteurs et d'Instituteurs*. "The vast extent of our territory covers many miles," reports Mr. Robbins, "and it includes hundreds of villages and hundreds of thousands of people who are still waiting for the gospel." On a recent tour of a remote section of his field he and three Congo pastors baptized 59 converts.

*Home missionary service* in Mormon territory has peculiar difficulties. "Mormons are a peculiar people," writes Rev. Howard Parry, colporter missionary now in Utah. "Working here with Mormons who outnumber the migrant war work population two to one, is quite an experience. Our policy is to be friendly with them as they express

### *News brevities reported from all over the world*

friendship to us. Nevertheless they consider us as intruders and hope for a speedy end of the war so that they can reoccupy their own country."

*Americans who feel anxious* over the food problem and the intricacies of the ration system should realize how much better their situation is in comparison with that faced by some Baptist missionaries. Writing from Hanumakonda, India, where she is stationed temporarily following the Burma evacuation, Mrs. Raymond Stover reports: "Food prices are high and thousands are starving. We have had very little rain and the rice crops have failed. Oil and sugar and grain are rationed. Canned goods are very scarce. One can of peaches costs 80 cents in American currency and a jar of jam costs 75 cents."

*The Board of Trustees* of William Jewell College announces the election of Dr. Walter P. Binns as President. For the past 12 years he has been pastor of the First Baptist Church of Roanoke, Va. He succeeds Dr. John F. Herget, who reached the retiring age two years ago but has continued his service with the college until his successor could be elected. Dr. Binns is the 9th president of this Baptist College, which will celebrate its centennial on February 27, 1949. During the intervening six years it is planned to raise a fund of \$4,000,000

to carry out a worthy expansion program. The new president begins his service on July 1st. He is a native of Georgia and a graduate of the Southern Baptist Theological Seminary.

*A questionnaire* circulated at the close of freshmen year at Redlands University revealed that 47% of the freshman class acknowledged that their spiritual growth and their interest in religion had been enlarged during their first year at college. The questionnaire likewise revealed an unusually high attendance at college chapel. "We have always hoped and believed that Redlands was helping our students to retain their Christian ideals and purposes," said President E. J. Anderson, "and now we have had our confidence confirmed."

*A growing interest* in religion among Chinese students is reported by Miss Astrid Peterson, missionary at the Girls' Senior Middle School, Ipin (Suifu), Szechuen, West China. "The enthusiasm of the students in our religious program has kept us going when at times I have nearly been ready to give up," she writes. "Through it all I felt a great responsibility in the religious work among the students, remembering how much money and prayer from the homeland, as well as thought and prayers by fellow missionaries and Chinese Christians are put into our school. God still works in the hearts of youth and this will have its influence on leaders after the war."

# Winning the Friendship of Latin America

*If Protestant missions in Latin America are obstacles to the Good Neighbor Policy, as some people claim, why are Baptist mission schools and hospitals so popular, and why do some of the best families, including Roman Catholics, support them?*

**I**N THESE days of curtailed transportation and restrictions of all kinds, travel to and from the countries of Latin America is quite different from what it was before the war. Not only has the airplane taken the place of the steamship, but air travel itself is different. On my recent visit the windows of the planes on

By CHARLES S. DETWEILER

which I traveled were heavily screened. Nothing was visible when the planes took off and when they landed. After landing at the various airports I noted signs of enormous enlargement and improvements. At some of these foreign



*A quintet of Mexican laborers resting after several hours of strenuous labor*

airports there were American bombing and observation planes, their crews, and the various installations for ground service. For these reasons passengers were not permitted to view anything while they were in the air.

For the favors that these countries are giving the United States in affording us landing fields and naval bases we are making a return in social services. The intensive efforts to win the good will and cooperation of the Latin American governments in the war are skillfully directed and are bound to have far-reaching effects, not only in promoting international friendship, but also in improving the condition of the common people. First of all, one must mention the activities of the Division of Cultural Relations of our State Department. These are in fulfillment of treaties growing out of recent Pan-American Congresses by which we have agreed to exchange students and professors with all those countries of Latin America wishing to enter into such an arrangement. In addition to these and growing out of the situation created by this present war are the activities of the office of the Coordinator of Inter-American Affairs. Under this office, specialists from the United States are engaged in a helpful ministry of sanitation, public health, education, and agricultural development. In each country there is a committee made up of representative Americans who advise the Coordinator as to what are good projects on which to spend money. Our missionaries are represented on that committee in Nicaragua. On the day of my arrival in Managua, its capital, I witnessed the opening of the American Library. The Nicaraguan government gave the building, American business men gave the books. The American government sent out and provided the salary of a librarian. The library board of which our missionary, Mr. Wyse, is president is constituted of Americans and Nicaraguans.

The same afternoon a soccer football game was in progress between the Baptist school and a military college in which the latter triumphed by one goal. The newspaper account said that it was the first defeat the Baptist school had had in four years, but it did not keep them from winning the championship of the League. There has been a great improvement in the ideas of sportsmanship since the Baptist school has come

to Nicaragua and taken a lead in athletics. Our Baptist school in Nicaragua not only has been foremost in athletics, but also in scholarship, and on that account it is the largest secondary school in the country. It is urgent that we have a building for class rooms and administration so that the present building can be used exclusively for a dormitory. If our missions were obstacles to the Good Neighbor Policy, as some have asserted, why are our schools so popular, and why do the best families, including Roman Catholics, send their children to them? The man in charge of Cultural Relations in Nicaragua, who is there to choose students to study in the United States, said that so far the only ones who qualify are graduates of the Baptist school.

In Mexico and Central America, a new road, the Pan-American highway, has been under construction for some years, and had already been partly built. I found Nicaragua full of engineers and contractors. Now it is being rushed to completion as in the case of the Alaska highway, by May first of this year. The United States will thus have an all-weather line of communication with the Panama Canal. Aside from its military value, this road will doubtless promote inter-American commerce, for heretofore there has been little trading between the different republics of Latin America. They have shipped their products either to Europe or to the United States. An inter-American highway cannot help stimulate closer relations of all kinds. For us who are interested in the evangelization of these countries, it will mean that some regions hitherto difficult of access will be drawn out of their isolation and brought within the currents of world life. I know from experience that a road not only opens up a country to commerce but opens up a country to the gospel. Dr. Walters is in one of the most fanatical states in Mexico, where the gospel has had the least response. This Inter-American highway is going within a few miles of where Dr. Walters lives. It is going to change the atmosphere of that state. And highways are going in other parts of Latin America.

When I landed in San Salvador the manager of the airport, a liberal Catholic, told me that Baptists have the best schools in Salvador. Courteously he took me in his car directly to our



mission. I arrived in time to witness the closing exercises of our grade school. One man, the public orator of the government, who had two boys in the school, deeply moved by what he had witnessed, asked for the privilege of speaking. He gave a five-minute speech in which he thanked God for the school. When he brought his boys he told Miss McCutcheon that he was going to leave the boys with one condition—that they should not be taught any religion. Miss McCutcheon replied, "We have one condition—that they must study the Bible." The father said that they might study the Bible, but he did not want them taught any religion. His

certain number of rooms for an infirmary, but the surgical work would have to be done in our hospital. He told me there was not another hospital in the country where they could take an American. We have been beforehand in the Good Neighbor Policy. The representatives of our government go down there and they discover the high place which our schools and hospitals hold in public esteem.

Thus the United States government, in starting a campaign to cultivate the friendship and woo the heart of Latin America, finds that the missionaries have been far ahead of them. Here is another example. There is a large children's



*The magnificent automobile highway from Laredo, Texas, to Mexico City. Its extension all the way to Panama is rapidly being completed and will be known as the Pan American Highway*

conception of religion was that it was a matter of rites and ceremonies and catechism.

While in Nicaragua, where the Woman's Society has a hospital, a representative of the Army Medical Corps came to see me. He had been sent down to take care of the Americans working there. His first thought was that he wanted to take over the hospital and make it into a military hospital. We did not favor giving up our missionary service. Then he made a second proposition that they would retain four of our beds. They had decided to take over the largest hotel for living quarters and set aside a

hospital being established in Mexico City. The doctor in charge wrote to Dr. Meadows for a list of our graduates, saying he wanted to staff this new hospital with graduates of the Puebla Baptist Hospital. For many years the Puebla Hospital was the only one in Mexico offering a full three-year training course for nurses. Every graduate is an evangelical Christian. There is a great lack of trained nurses and one of the reasons why Latin America has been so backward in this is that nursing is looked upon as a menial occupation. For a girl who has as much education as high school it is beneath her dignity to

be a nurse in a hospital. The Protestants have had to overcome that prejudice and change the standards. We did it first in Puerto Rico. Wherever there are no Protestant hospitals the people feel it is beneath their dignity to become nurses.

Every war has led to an enlargement of missionary work. We are now witnessing a drawing together in sympathy, in education, and in business relations of our country to the nations to the south of us. This is all favorable to providing an open door for the preaching of the gospel. As a result of the demands of the war, Latin America is due to experience a rapid agricultural

and industrial development and probably a new surge of immigration after the war. With this will come the growth of organized labor, the widening of the base of the political structure, and an increase in the number of those who share in the processes of government and of forming public opinion. In some regions, these changes may be so rapid as to be violent and revolutionary. The greatest stabilizing influence will be the evangelical Christian churches which have trained their members in the habits of individual responsibility to God and of co-operation in service to man.

# N·E·W·S

*from the*  
WORLD OF MISSIONS

A MONTHLY DIGEST

*from Letters and Reports of*

FIELD CORRESPONDENTS



*A new housing development of hundreds of semi-permanent homes for workers in war industries at Renton Highlands, on the shore of Lake Washington near Seattle, Wash.*

## From 40 Acres of Swamp Land to War Plants and Trailer Camps

*When a community's evangelical churches can seat only 1,200 and the population, because of war work has grown to 16,000 from 4,000, what is the answer?*

**L**ESS than three years ago the town of Renton, Washington, had a population of only 4,500. Today its estimated population, inclu-

By MAURICE R. HAMM

sive of its immediate environment, is more than 15,000, while its 1,200

or more homes spread from the valley up into the adjoining hills. This little town, in its picturesque valley below the southeastern shore of Lake Washington and five miles from the city limits of Seattle, presents a situation for which the Church Extension Reserve Fund has been organized just in time.

The heart of its industrial life throbs in the Pacific Car and Foundry shops and in the Renton

branch of the Boeing Aircraft Company. The former now employs 4,000 workers. The federal government recently added a tank division to its refrigerator car, city bus, paint and steel departments. The Boeing plant covers 40 acres of formerly swamp land and includes a four-acre parking space for its prospective 12,000 employees.

In such a circumscribed area this rapid industrial expansion has created acute housing congestion. Every available living space is occupied. Some employees drive 80 miles a day to and from work. To relieve this congestion, housing accommodations are under construction from neat trailer camps and a new type of "tourist camp" to 750 acres of housing projects that will supply from 100 to 2,000 homes each. The largest project at Renton Highlands will furnish homes for 7,000 persons; provide schools and playfields for 2,000 pupils; and offer all residents the conveniences of two community centers with a variety of markets and shops. The new homes are being bought or rented long before completion and are occupied as soon as available. At least one-third of the contemplated new homes are of the permanent detached type, which forecasts a city of 10,000—more than double its former size. A new junior high school building was recently completed. Old school buildings are being enlarged. A modern telephone building with complete dial system is under construction. Increased sewage and water systems are under way. Streets are being widened and new highways built. Such activity points not to a mushroom growth, but a substantial degree of permanency after the war.

The carefully estimated seating capacity of all evangelical churches in the city is 1,200. Since there are now 1,200 homes in the city, its evangelical churches can accommodate only one member from

each should the urge to attend the same service inspire all the homes the same hour. New comers could find "standing room only." Sunday school accommodations are even less adequate. At present there is no cooperative planning by ministers and churches to meet the expanding spiritual needs.

Among the local churches fortunately the Baptist Church is alive to the opportunity in this new community. Under the leadership of its versatile pastor, Rev. Cecil E. Wakelam, the Sunday school plant is being enlarged to care for double its present enrolment of 150. The church sanctuary is also being enlarged and beautified! He has recently given the hand of fellowship to 36 new members, many coming by baptism. As superintendent of construction, his own plans are being followed with a few modifications by state and national architectural advisors. He is guiding his church in practically a "pay-as-you-go" remodeling effort. While the use of volunteer labor cuts the cost of construction, it also slows down the tempo of the work.

Here is a progressive, wide-awake church, a pastor with a vision, where a trained full-time assistant is desperately needed—and at once—not only to care for present needs beyond the ability of the church to meet, but to take full advantage of a growing opportunity. Organized visitation, establishing strategically placed new Sunday schools, and provision for bus transportation of scores of prospective new pupils—these seem to be immediately imperative steps. Much of this work must be done on an interdenominational basis; yet the Baptist church should assume and carry out its share of leadership in planning and promoting the program. Located near the geographical center of the incorporated city and adjacent to one of the new

housing projects—this church faces a unique opportunity in which all Baptists may share.

Is not the Church Extension Reserve Fund being created to meet just such a situation?

### His Wife Kept Him in the Ministry

*He could never have done what he did without the help of his devoted wife*

By MARJORIE HALL

BECAUSE he is a young pastor of promise and has mastered the English language sufficiently to profit by a year of post-graduate study in the United States, the Home Mission Society is cooperating with the Berkeley Baptist Divinity School in making this possible for Pastor Isaias Rodriguez of Ciudad Madero, Mexico. More important than the financial assistance which he receives is the help of this loyal wife,



Mrs. Isaias Rodriguez

who with their five children remains at home. The oldest child is eight and the youngest was a week old when he left home last August. During his absence the young wife is directing the work of the church,



and the members are cooperating in maintaining all of the services, which means a circuit of three churches and three missions. The deacons have accepted responsibility for these preaching points.

Pastor Rodriguez says that his wife has always been a great help to him in his ministry. She takes an active part in the Woman's Society, teaches a class in the Sunday school, and in the Church Vacation School, sings in the choir and directs the social program of the young people. In his first pas-



*Pastor Isaias Rodriguez*

torate he received such a small salary that he was tempted to resign and accept an officer's commission in the Mexican army. But his wife insisted that she could help support the family. She had taken a course in millinery and in pastry making. At times she added considerable to the family income by making fancy cakes.

The church is looking forward toward self-support. Among its members it counts 36 tithers. They have built their own meeting-house, and are paying part of the pastor's salary. At the same time they are setting aside a reserve fund, for the time when they become fully self-

supporting. They plan to reach this goal in two years. The church has also increased each year its missionary offerings to the National Baptist Convention of Mexico.

### **Everything Has Failed Except Christianity**

For five days of our 22-day trek to India we walked over mountains, from a few hundred feet to 6,000 feet high. You will sympathize with the women. All except two were over 45 years of age. One of these, the only American Baptist missionary lady in the group, was the mother of a baby less than two months old. The children were of all ages between four and twelve, the greater number eight years. I will never forget the sight of those people plugging doggedly ahead, determined to make it. Their grit was an inspiration. The coolies carried our baggage on their backs and five of our most helpless persons in dhoolies. Each of us had one coolie to help carry baggage, with a limit of 60 pounds for each coolie. The coolies strapped the baggage on their backs, and climbed those mountain trails, going up and down one range after another, seven miles a day for five days, and then had to walk all the way back to the place from which we started.

Before leaving Burma, I received my last letter from Thonze. How long will it be before we see those Burmese Christians again? How many of them will be left? Where will they be? How will they have fared. How will they feel toward us for leaving? Some will be critical, we fear. Those who told us that for their sakes, as well as our own we must go, will be waiting to welcome us back with open arms. The Christians will learn to carry on alone, against greater difficulties than they have ever faced before. We are confident that many whom we left behind are going to shine as diamonds for Christ. Many are go-

ing to find new sources of strength that they never knew existed before. Those people are the first we want to see when this war is over.

Out here men are saying that America and Britain are Christian nations and they are always fighting; therefore, Christianity is not a good religion. And my answer is that this war does not prove that Christianity has failed; it proves that everything that has been tried so far, except Christianity, has failed. The fault with us is not that we are Christians, but that we are not good enough, earnest enough Christians. The element of sacrifice is not in our religion. We have been self-righteous, withholding our full allegiance to Christ, indulgent, sinful, prayerless, feebly missionary. I am thankful that no one yet has been able to say that Christ is not good. He goes on before us all. And when this war is over, there is going to be a greater need out here than ever before for men to direct these people toward Christ. — *Maurice Blanchard*, temporarily at Kodaikanal, India.

### **Missionaries Again Welcomed at Lake Chautauqua**

Baptist missionaries, both home and foreign, will again be welcomed as guests at Chautauqua Baptist Headquarters on Lake Chautauqua during the coming summer season. The large building is equipped with pleasant social and meeting rooms on the first floor, has ten free rooms for missionary guests on the second floor, and seven kitchenette-dinettes on the ground floor. Unfortunately for lack of space, children cannot be accepted. The 70th annual season opens early in July. Inquiries should be addressed until June 15th to Mrs. Joseph H. Roblee, 6 Southmoor St., St. Louis, Mo. After June 15th write to House Committee of Baptist Headquarters, Chautauqua, N. Y.



## And So Ah Kam Married Ah Pik

*For seven years this Chinese lad failed to meet and fall in love with a Chinese girl. He was almost resigned to marry the girl of his mother's choice when the Baptist missionary had a bright idea*

By MARGUERITE A. CALDER

Kam indicated his desire to follow Jesus. Shortly thereafter he was baptized.

The Chinese language proved a great barrier for me in working among the Chinese in San Francisco. Sunday school classes had to be taught through an interpreter and there were weeks and months before I could talk intimately with the students. The only solution to this problem was for me to go to China. The visit in China lengthened into years. Then I began to think of the unfinished task in San Francisco's Chinatown. And so I returned to America. Conditions had changed in Chinatown during my absence. It was now possible to find comfortable living quarters in the community. So I furnished a small apartment which soon became haven for students whose only homes in Chinatown consisted of scantily furnished rooms over stores, back of stores, or in basements.

During the years of my absence, Ah Kam had been plodding at his school work, trying to prepare himself for work that would bring financial returns as well as fit in with his temperament. Suddenly one day he told me that he was going back to China. I knew that sooner or later he must go back as others had done, to follow the Chinese custom of marriage.

"Ah Kam," I said, "I know your reason for returning to China. Your mother wants you to marry, doesn't she?"

He answered in the affirmative.

"Your mother, not being a Christian, will choose a girl from a

home that is not Christian, and there will be idols worshipped in your home."

In a resigned manner Ah Kam replied, "I've been in this country for seven years and I have not met or fallen in love with a Christian Chinese girl. What other course is there to follow?"

Thus ended the conversation for that evening, but it left me pondering. Then I remembered a lovely Christian Chinese girl who was attending the Baptist school for girls in Canton. Sooner or later she also would have to follow the Chinese custom of marriage.

When Ah Kam called again, I suggested an introduction to this girl. He consented and the necessary letters of introduction were written to missionaries in Canton. Then Ah Kam made the trip to China. Soon he met the girl. Her name was Ah Pik. It was love at first sight. So he went to his own village to consult his mother. Although the mother was not a Christian, she was willing to have her son marry a Christian girl. Three months after the introduction, they were married by the same pastor who had baptized Ah Kam seven years before in our Baptist Church in San Francisco. His bride was allowed to continue her education in a Bible school for young women. Later a son came to brighten the home. When I visited China the second time, I met this happy wife and the boy who had grown into a fine lad and who is now in a Baptist school.

A little experience like this helps the missionary to realize that "all things work together for good" in a larger pattern of missionary life.

AT CERTAIN stages in missionary experience it is interesting to look back over the years and see how the lives of individuals have woven themselves into the larger pattern of life.

About 19 years ago a Chinese lad entered the schoolroom at the Chinese Baptist School in San Francisco's Chinatown. He had come over from China so recently that he had not even been fitted out in Western clothes. That slender boy of 15 years was so shy that he darted across the room and settled himself in the front seat, not even stopping at the desk to give his name. Not wishing to embarrass him, I allowed him to sit quietly and become accustomed to the strange, new surroundings. His name was Ah Kam and he had been in America less than a week. He became a loyal member of the school, but was always a quiet and retiring individual. He attended chapel services and Bible classes. He had a school job in a home where he worked for his board and room. On Sundays the family did a great deal of entertaining and so his attendance at Sunday school was rather uncertain. During evangelistic meetings in the spring, Ah

# The Lost Word in Christian Missions

By JESSE R. WILSON



ABOVE: A typical family group in the hill country of Assam. LEFT: Village life in India. Both areas are now in the main stream of world events because of the war

*Today's vast upheaval and humanity's spiritual hunger, together with the amazing accessibility of every area of the world, give new and urgent significance to the imperative need of haste in the spread of the gospel*

THE Christian Church has not been in a hurry for a long time. The word "urgency" has dropped almost entirely from its vocabulary. Heartily it sings, "O Zion Haste," but it does not quicken its pace. It has not denied the desperate and urgent need of men, but it has been content either with moderate present effort or with long-range future planning. Reacting unfavorably to "the evangelization of the world in this generation," it has seemingly assumed that it has forever to accomplish its task. In all lands, it has been little disturbed by its failures of "too little and too late." It is not asleep, but neither is it alert or eager to bring to pass with dispatch that which its Lord has every right to expect.

In the prosecution of the war, we have said that time is of the essence. We cannot afford to wait. Tomorrow will be too late. Every day we lose now will cost us months later. For the war everything is being done in a hurry. A two-ocean navy originally planned for 1947 will be a five-ocean navy ready for action in 1945. In certain manufacturing processes we are already in the 1960's. Within two years' time we expect to reach the million-ton-a-year level of chemical rubber production, although it took a century to reach this level in the production of crude rubber. Nothing is counted impossible. The slogan is: "The difficult we do immediately; the impossible takes a little longer."



Surely the world Christian mission, too, requires haste. Time here also is of the essence. For our missionary task, the day is far spent and the night is at hand. Dr. Adolph Kellar says that it is "five minutes to twelve." H. G. Wells says, "Civilization is not slipping into chaos; it is already there." The present world crisis is thus once again an opportunity—a kind of probationary opportunity—for the church to take its task seriously and to accomplish it in an all-out effort that counts no cost too great if only the earth "be filled with the knowledge of God as the waters cover the sea."

#### THY MISSION HIGH FULFILLING

Would Jesus ever have given us an impossible task? Would he ever have asked us to do what He did not expect us to do? Surely, He was neither unreasonable nor unrealistic in commanding us to make disciples of all nations. He expected execution, not excuses; fulfillment, not failure; dispatch, not delay. "O Zion haste, thy mission high fulfilling!" If these things are so, then the Church is recreant to its supreme trust if it does not move swiftly to do what is commanded. Nothing else, however worthy, will serve as a substitute. All else we do has significance only as it furthers this one supreme end. Missions, therefore, are not secondary, but

primary; they are not optional, but mandatory. For the church of Christ, there can be no turning aside until its high mission is fulfilled.

#### TO TELL TO ALL THE WORLD

There are some two billion people in the world. The figure is large, but it need not stagger us. Our minds can compass it. Two billion are two thousand million. Philadelphia is a city of approximately two million people. All the people of the earth could come together in 1,000 Philadelphias. Could the gospel be carried in a relatively short time to all the people in Philadelphia if the church really wanted to do it? Of course, it could, and even to 1,000 Philadelphias. To be sure, the peoples of the world are not thus congregated. They are in a million different places. But with the development of new highways, skyways, and seaways, all of them soon will be on the travel lanes of the world. Half of the projected Pan-American highway from northernmost Canada to Cape Horn is already in operation. A fine new highway across Canada linking the United States to Alaska has recently been completed. No place on earth is now more than 60 hours' flying time from any other place.

"To tell to all the world" is no longer an impossible ideal. It can be done. Messengers can go



*The Karen Baptist pastors conference at the annual association in Henzada, Burma. It was the last meeting before the invasion of Burma by Japan. With all missionaries evacuated from Burma the future of Christianity in Burma depends on this consecrated leadership. It is in safe hands*

—if only the church will send them. And this says nothing of radio and the printed page as means of telling. What a tragedy it is that in today's world, Hitler as the personification of darkness and hatred and despair is probably known to most of the peoples of the earth, while the fact that God is light and love and hope is still unknown to millions! The vast majority of these millions are in lands where Northern Baptists are at work: Japan, China, the Philippines, Burma, India, Africa, Europe. We are concerned also for the people in other lands.

simple words as these: God is our Creator; God is our Father; God loves the world; in Jesus He "stooped to save His lost creation" and in him He freely forgives our sins; He gives us a new chance, a new hope for this world and the next; He would live with us as the constant Companion of our every day; His love and His power, His wisdom and His might are available to the humblest soul on earth for the asking. Let no one discount the supreme significance, the incredible goodness of this story; let no one despair that it can be told in clear, understandable



*The farewell meeting in Chaoyang, South China, just prior to the departure of Mrs. C. M. Capen for the United States in July, 1941. The faces of the people register sorrow over the thought of her departure. Upon this group of Chinese Christians depends the future of Christianity in Chaoyang during the period of Japanese occupation*

However, as a denomination, we should not spread ourselves thin in our world outreach, for we are concerned with more than "a Paul Revere's ride around the world." We should concentrate on some places, leaving to others similar fields of concentration. Some of us believe that the immediate task of the denomination is the strengthening and extension of the work of Northern Baptists in our ten great foreign fields and Europe and in those Latin American countries where the Home Societies are operating.

#### A TWO-FOLD MINISTRY

We have a story to tell, the most wonderful story man ever heard. It can be put into such

terms to the last and least of earth's children. It is good news, and telling it is the very essence of our mission work. Unless we tell it, we are in no real Christian sense missionaries.

But there is more to the Christian program than the telling of the story. We want to tell it so that it will be accepted. We must, therefore, by a ministry that wins people to ourselves, earn the right to tell it. We must commend God's love by our own love, in deeds and not in words only, love that must find expression in helpful service even if it never gets a chance to tell "the story."

Accordingly, there is always and everywhere for missionaries a two-fold ministry to perform: a spiritual ministry and a corporal ministry.

"Man cannot live by bread alone"; but he does need bread, and all that for which bread has come to be a symbol. He has spiritual hungers, but he has bodily hungers too. His spirit needs the healing touch of divine forgiveness and reconciliation, but his body needs the healing touch of scientific medical knowledge and skill. He needs to be saved, but he needs to know that he can be used of God to save others if only he will subject himself to the discipline of training.

For this reason we have in our missions not only Sunday schools and churches, but hospitals, kindergartens, schools, colleges, seminaries, and agricultural institutes. Inherent in the gospel is a concern for the whole man, and for man as man, a creature of infinite worth, not as slave, or chattel, or tool, or instrument of the state to be exploited, but as a son, free and unfettered in the freedom of the children of God.

#### GIVE OF THY SONS

For more than 125 years, Northern Baptists have been giving of their sons and their daughters "to bear the message glorious." Among the most notable names in our history are the names of missionaries. Since May 1814, we have commissioned and sent out 2376 men and women. Together they have given over 35,000 years of service. It is a great outpouring of life, but it is less than we should have done. Moreover, we have fewer missionaries now than we have had in 30 years, and for two decades the trend has been generally downward. Here is a composite picture of the *total staff* of the American Baptist Foreign Mission Society and of the Woman's Society at five year intervals from 1922-1923 to 1942-1943:

	A.B.F.M.S.	W.A.B.F.M.S.	Total
1922-1923 . . . . .	603	241	844
1927-1928 . . . . .	541	204	745
1932-1933 . . . . .	501	194	695
1937-1938 . . . . .	380	153	533
1942-1943 . . . . .	317	142	459

The decline in the missionary staff has been specially marked in the past ten years—from 695 in 1932-1933 to 459 in 1942-1943. Replacements in terms of new appointees have fallen distressingly far below losses due to death and retirement. These losses are accentuated now. In recent years by death alone—largely due to war strains and overwork traceable to a depleted

staff—we have lost such people as Miss Grace Maine, J. H. Cope, H. W. Smith, G. D. Josif, B. H. Luebeck, Joseph Smith, C. L. Klein, P. R. Hackett. The war will exact a further toll.

We must redeem this situation. The two Foreign Societies in their search for candidates are now operating under a plan whereby one person, Rev. Marlin D. Farnum, is giving full time to securing candidates. Colleges, seminaries, and training schools will be systematically visited. Prospective candidates will be encouraged to secure the kind of training needed for specific tasks. The greatest possible care will be taken in choosing only those people who meet the high standards of health, education, training, grasp of the Christian faith, personal aptitudes, devotion, and missionary purpose which the two Foreign Boards apply to all candidates.

Because of war conditions few missionaries can be sent out immediately following appointment. Both Boards are therefore building up a list of missionary-appointees-in-waiting to sail as soon as passports and passages can be secured. The Foreign Board hopes to send out about 50 new families, and the Woman's Board about 20 women missionaries in the two-to-three-year period following the war.

Further, a fully-qualified and worthy successor to Dr. W. O. Lewis, who is reaching retiring age; as our representative in Europe is now being earnestly sought. With him we must associate at least two families for special tasks in the rehabilitation of European Baptists.

To do less in terms of new missionary appointments will bear no semblance whatsoever to haste in fulfilling our high mission. Our foreign mission staff at present is only about 3/100 of 1% of our Northern Baptist constituency. Contrast this with our war effort where an armed force of 10,000,000 men will represent one soldier or sailor out of every 13 of our population. On the average, a Baptist church of 130 members will have 10 stars on its service flag, and a church of 1,300 will have 100. If we should send missionaries even at one-tenth of this rate, Northern Baptists would maintain a staff of over 11,500 instead of the present 434. We have taken the war seriously. We have all but ignored that program which if we had taken it seriously would have made the war impossible.



### GIVE OF THY WEALTH

Whenever great issues are at stake, life is more freely offered than wealth. The young, the venturesome, the devoted, having only life to give, give it with abandon. The Flying Tigers in China were well paid, but they did not fly for money, and if they did they were woefully underpaid. They gave themselves to high adventure and a great cause.

Wealth also is given to great causes, but never in a manner comparable to the giving of life. For the present war effort, for example, generous gifts of money are made, but most of the support comes from taxation. It is doubtful if there would ever be a voluntary outpouring of treasure adequate for the needs of such a national program as that on which we are now embarked.

For the government, we pay taxes, willingly or unwillingly; but it is paying we do, not giving. For the church, we only give. The only legitimate call the church can make is the call to give. "Give of thy wealth," then, is a plea deeply significant. There is no other way to secure funds for the world mission of Christ.

Let us thank God for those people who have seen this through the long centuries and have given gladly, generously. Let us thank God also for those today who by their gifts make all missions possible. Some of these give out of their poverty, but it is wealth that they give. All honor to them! They have their portion in the Kingdom of God beside those who give themselves to its service.

Looking at the church as a whole, however, whether it be the church poor or the church rich, there is little that can be called giving, for that which is given is not wealth but a mere pittance. For a period of 21 years, 1919 to 1939 inclusive, United States Protestant contributions to foreign missions totalled approximately \$600,000,000, or less than 29 million dollars a year. For the war we are now spending at the rate of more than 200 million dollars a day. If this comparison seems unfair because only a few of our total population give to Protestant foreign missions, whereas all contribute, willingly or unwillingly, to the war effort, the contrast stated so as to take this fact into consideration would still be striking. Let us, for example, assume that only 15 per cent of our total population give to

foreign missions and that this 15 per cent bear their proportional share of the war costs, then this would mean that whereas this very 15 per cent gave less than 30 million dollars a year for foreign missions they are now giving some 30 million dollars a day toward the war.

For the past ten years, Northern Baptists have given for all missions, at home and abroad, an average of \$2,492,843 per year. Last year, 1941-1942, giving to the Unified Budget amounted to \$2,639,185.08. Including the World Emergency Fund, the total came to \$3,242,100.08. The portion of these two funds allotted to the two Foreign Societies plus specific gifts received apart from these funds came to a total of \$860,673.13. This means that a million and a half Northern Baptists gave to their own foreign mission work at the rate of 57 cents per member a year, or only a little more than one cent a week. Again, all honor to those who give generously, even sacrificially, but our total response is not worthy of a great people.

### A DAY WHEN HASTE IS POSSIBLE

We are probably coming into a day when haste in the fulfillment of our Christian mission will be more possible than ever before. A situation not unlike that which prevailed in the early Christian centuries, but one even more favorable to a rapid spread of the gospel, seems imminent. The development of travel lanes as one of the factors involved has already been mentioned. Another is the growing use of English, which may become as nearly universal as was Greek in the first century Mediterranean world. Moreover, millions of American young men are now living in more than 60 foreign lands. Not all of them are Christians. Many are, and all come out of and to some extent will reflect a Christian or at least a monotheistic background of life and thought.

And beyond all in every land is a restlessness and spiritual hunger, men reaching out for something true and eternal, something to live by and something to live for. What a glorious opportunity for the gospel! Will we ever have another if we fail to take advantage of this one?

O Zion haste, thy mission high fulfilling! . . .  
 . . . Publish glad tidings, tidings of peace,  
 Tidings of Jesus, redemption and release.

# MISSIONS

An International Baptist Magazine



This magazine was founded in 1803 as *The Massachusetts Baptist Missionary Magazine*. The name was changed in 1817 to *The American Baptist Magazine*, and again changed in 1836 to *The Baptist Missionary Magazine*, and with the absorption of *The Home Mission Monthly* in 1910, the name was finally changed to *MISSIONS*

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*Field Correspondents in Four Continents*

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## The Basic Essential in Tomorrow's Reconstruction

THE denomination from now on is going to hear much and often concerning the vast reconstruction program that must be undertaken after the war. Already the outlines of it are being envisaged and surveys and studies are being made. (See pages 298-299.) At the very beginning of these proposals for the rebuilding of a disorganized and broken world, those who draw the plans and the churches who will be asked to undertake and support them by their gifts and prayers, need to bear one vital fact in mind. Basic to everything that is planned and undertaken after the war by any Christian denomination, either independently or in cooperation with governments, other denominations, or secular agencies, must be an undergirding spiritual motive. It will not be enough to reconstruct damaged buildings, relieve hunger and misery, restore disintegrated institutions, rebuild shattered morale, return missionaries to evacuated fields, reunite broken fellowships, erect new churches, and care for the vast array of needs that will call loudly for help and will constitute the elements in any world reconstruction pro-

gram. Basic to all that is the fact of a world lost in sin which is paying the penalty for its sins and for which only a divine Saviour is adequate. Amid the pressure of war activities of all kinds and facing the claims of a vast reconstruction program, Baptists dare not lose sight of their primary evangelistic task. To undergird tomorrow's program with the reality of the gospel will assure for it some measure of enduring success. To ignore that can mean only temporary material benefit but ultimate spiritual futility.

## When the Senator Forgot His Race and Color Prejudice

Radiantly she walked down the aisle of the Senate Chamber, arm in arm with a veteran Senator from the South. For a few moments he apparently forgot his race and color prejudice. For the first time in history a woman whose skin color was not white, addressed the United States Senate. For several weeks she was a guest of President and Mrs. Roosevelt. In New York's Madison Square Garden with 20,000 people packed into its vast hall, it was fascinating to see how Mr. John D. Rockefeller, Mr. Wendell L. Willkie, Governor Thomas E. Dewey, and Mayor Fiorello La Guardia tried to excell one another in courtesy to this distinguished woman. Her address, radioed across the earth, was a matchless Christian missionary sermon of high international idealism, as she plead,

All nations, great and small, must have equal opportunity. . . . The stronger and more advanced should consider their strength as a trust to be used to help the weaker. . . . There must be no bitterness in the reconstructed world. . . . No matter what we have undergone and suffered, we must forgive those who injured us. . . . That this war may indeed be the war to end all wars, and that nations, great and small alike, may be allowed to live and let live in peace, security, and freedom, in the generations to come, cooperation in the true and highest sense must be practiced.

As a devout Christian she worshipped on her Sunday in Washington in the Foundry Methodist Church. Beside her sat the Vice President of the United States. She begged of the minister to spare her publicity for she desired only "to worship God and hear your message." In the ensuing weeks her tour across the United States

was like a triumphal procession. Seeing her and hearing her, millions of people felt an upsurge of admiration and affection for this outstanding woman of our time. They had never felt anything like it before. Now she is returning home to support her famous husband, Generalissimo Chiang Kai-shek, in China's stupendous effort to be free.

How unutterably silly and unjust now seems America's Oriental Exclusion Law. *This distinguished woman could never be legally admitted to the United States as a resident nor be eligible for American citizenship!* Something is wrong that needs to be rectified. If the American people really mean this to be a war for world freedom, if they are sincere in their desire to help China, if the respect shown to Madame Chiang Kai-shek is not shallow hypocrisy, then the Oriental Exclusion Act must be repealed. Chinese immigration should be placed on the same quota basis that properly restricts immigration from other lands. To lift that racial stigma from the Chinese and thus to proclaim to all the world the genuineness of America's high sounding talk about universal freedom and equality, would be of immeasurable value not only in hastening the end of the war and therefore in saving thousands of American lives, but also in building tomorrow's just and enduring peace. Before Congress is a bill (*H.R. 1882*) introduced by Congressman Martin J. Kennedy of New York, proposing to grant the Chinese rights of entry to the United States and rights of citizenship. Write your own Congressman and urge him to support it.

#### The Foreign Mission Board and the Minority Right of Protest

THE Foreign Mission Board has received protests against its recent appointment of Foreign Secretary E. A. Fridell. (See *MISSIONS*, April, 1943, page 219.) The protests seem to relate largely to Dr. Fridell's economic and social views because of his strong advocacy of the Social Action Report at the Colorado Springs Convention in 1935. A well-known Baptist expresses it, "Dr. Fridell is remembered as the High Priest of Social Action." Today, when in England the Beveridge Report and in America the President's "From the Cradle to the Grave"

security plans are miles ahead of anything that Baptists urged eight years ago, it seems strange that opposition to the Foreign Board's appointment on such grounds should now arise. Moreover it needs to be remembered that foreign mission policies are not determined by changes in secretarial personnel. Only the Foreign Board initiates policies. The secretaries execute them. Dr. Fridell's appointment will in no wise change the denomination's foreign mission policies as determined by its Board of Managers. *Nevertheless, the dissenting brethren have the inalienable right of protest.* Their concern must be earnestly, objectively, sympathetically and fraternally considered. On the other hand, there is danger ahead if a Board, whose 28 members are elected by the denomination and who represent all varieties of Baptist theological, economic, and social opinion, were to yield to minority dissent. If that were to happen, any reasoned decision, course of action, or policy of any Board anywhere hereafter could always be upset. In such circumstances how could there ever be denominational stability or continuity of progress? What adds sorrow to the present incident is a threat to withhold missionary contributions. Must missionaries, many in grave peril of their lives, be compelled to incur additional hardship because of difference of opinion regarding a Foreign Secretary? Let it be emphasized again that in any democracy, political or ecclesiastical, *the right of protest remains unquestioned.* But when in good conscience a protest has been registered and when the Board as the representatively chosen trustee of the denomination has thoroughly reviewed the case, does it not then become the duty of all to accept and support its decision?

#### In Time of War Prepare for Peace!

SINCE the dawn of history one dominant policy usually determined the relations of tribe with tribe and nation with nation. "In time of peace, prepare for war!" The present global war is unique in that for the first time the sequence is reversed. Today in all warring nations much earnest thought and planning is being motivated by the suggestion, "In time of war, prepare for peace!"



Unfortunately many voices still urge that this is not the time to plan for peace. According to their view, the first and only duty is to win the war. Against their position three arguments seem irrefutable: (1) If plans for peace are not made now the warring nations will be too exhausted, when the war ends, to give serious thought then to constructive peace proposals. (2) Their own selfish and nationalistic interests will then promptly reassert themselves so that an equitable peace becomes impossible. (3) Sound and just peace plans agreed upon in advance will help to hasten the end of the war in that the defeated nations will know what can be expected. Prompted by all three considerations various peace plans now before the public, such as the Ball resolution in the Senate, the proposals of Mr. Herbert Hoover and Mr. Hugh Gibson, many suggestions in speeches by high government officials, all give impetus to the concern in all lands that this time there must be neither a Carthaginian peace nor another Versailles Treaty, but instead a just and enduring basis of international reconstruction that will give humanity confidence to make its plans for a long and lasting era of peace on earth and good will toward men. However, one ominous development on the horizon bears watching. Peace plans are apparently being discussed only by three of the larger nations in the United Nations group, England, Russia, and the United States. "We are now disposing other members of the United Nations to think that a dotted line is being prepared for their signatures," warned Bishop Ernest M. Stires in a New York sermon on April 4th. "In postponing the calling of an assembly of all nations we are creating the most dangerous delay in history."

Two years ago the Federal Council of Churches created its Commission in the Bases of a Just and Enduring Peace. Its first formal report is summarized on page 269. It deserves the most thorough consideration of all American Christians regardless of whether they approve or disapprove their own denomination's affiliation with the Federal Council itself. Here are the minimum aims that should be the concern of all who are perturbed over the kind of world that is to emerge after the war.

## THE GREAT DELUSION

Number 101

### LIQUOR IN THE MOVIES

**A**N exhaustive study by the American Business Men's Research Foundation of 275 moving picture films widely shown during 1942, disclosed that 221 of the 275 films pictured 915 drinking episodes.

In 55% of the films, drinking was presented as socially approved; in 24% its use was made to appear unattractive; in 21% no particular attitude was apparent. Shown as partaking of liquor were 59% of the leading male characters and 24% of the leading female characters. In 34% of the films liquor was unnecessary either to plot development or to actor characterization. Although the film industry could reasonably claim that in 56% of the films liquor had a place in the plot, *in not a single film in which liquor was treated as a character problem was the character pictured as solving his problem by leaving liquor alone.* When 55%-of moving picture films in the United States picture the use of intoxicating liquor as an attractive accompaniment to living and as an approved social habit with delightful results from casual drinking, the long range effect on the attitudes of American children and young people because of their frequent attendance at movies, can readily be imagined. The propaganda influence of such films is incalculable.

When the American people voted to repeal prohibition and to legalize the return of liquor, they never dreamed that its return would be socialized, idealized, glamorized, and respectabilized in the movies.

## Editorial ♦ Comment

♦ **THERE IS NO PRIORITY** for new church buildings, according to a decision by the War Production Board. All new church construction must wait until after the war. In Clearwater, Nebraska, the Roman Catholic Church was recently destroyed by fire. The parishioners wanted to build a new church. "We cannot assign priority rating on materials going into the construction of any building," said the WPB in denying the request, "unless the building is in the interest of public health and safety, or is to be used in connection with our direct or indirect war efforts." It behooves all churches, therefore, to guard against fire hazards, to protect their property in every way, to arrange at once for minor repairs which are permitted if costing less than \$500, and in the meantime save

money, now so plentiful in many areas, for necessary church construction after the war. Here is another reason why the Baptist Church Extension Fund of \$250,000 for this year should receive generous support. By raising it now it will be available when the WPB steps out of the picture and flashes the green light for full speed in building new churches.

◆ **EQUIPMENT ON EVERY LIFE BOAT** and raft on an American merchant ship now includes a copy of the New Testament. From now on when a ship is sunk at sea and its passengers and crew take to the life boats they will find in them not only the prescribed food, water, compass, etc., but also a New Testament bearing the insignia of the U. S. Merchant Marine. How fortunate for hope and morale it was that Captain Edward Rickenbacker's raft had a man on it with a New Testament in his pocket. Equipping the ships of about 35 American companies required 20,000 New Testaments which the American Bible Society printed on special paper and wrapped in a waterproof container. Tests have shown that the books will remain dry even though submerged in water for several days. Once again the leadership of

the Bible Society keeps abreast of the times and continues to make the Word of God available whenever and wherever it is needed.

◆ The Foreign Mission Board of the Southern Baptist Convention deserves the heartiest congratulations for its magnificent achievement in liquidating its enormous indebtedness. For more than 10 years it had been like a grievous financial burden. "Broken Shackles" is the timely and appropriate heading of the announcement in *The Christian Index* of Atlanta, Ga. Ten years ago the debt totalled \$1,355,750. Paying it off in instalments over the years involved also periodic payments of interest totalling \$265,893, thus making a grand total of \$1,621,643. To be in debt is always expensive for individuals, boards, corporations, and also for nations, as every American citizen is beginning to be dimly aware. Three factors cleared away the entire indebtedness, the unfailing help of God, the determined generosity of Southern Baptists, and the wise, sound fiscal management of the Board. With the encumbrance of the past thus liquidated, the Southern Board is in an enviable position to face the missionary problems of the future.



## THE LIBRARY

*Reviews of Current Books and  
Announcement by Publishers*



**Basis for Peace in the Far East**, by NATHANIEL PEPPER, Associate Professor of International Relations at Columbia University, is a stimulating plea for a realistic, enduring basis of peace in Asia which must be found now, otherwise the Far East "must go the way of Europe" with "chronic warfare, generation on generation, time without end." The United States is vitally concerned because the Far East "is America's first sphere of activity." The present war came because Japan could not abandon its "aim of 30 or more years' imperial ambition on the Asiatic mainland" and America could not "submit to Japanese control over China." Thus war was inevitable. China was the highest

**Already a national bestseller**

### On Being a Real Person

By HARRY EMERSON FOSDICK

Out of twenty years' experience in dealing with the everyday personal problems of everyday men and women comes this book, rich in wisdom, insight and practical usefulness. Dr. Fosdick has here written what is assuredly his greatest book for the average person. Here is the practical wisdom in the simplest of terms on the art of living by a man who has seen and knows and loves human nature. "A practical approach to mastering personal depression, overcoming handicaps, and making the most of your ability." — *Reader's Digest*. \$2.50

HARPER & BROTHERS

NEW YORK

prize of imperialistic conquest still remaining, since India was already in the British Empire. Strange are the outcomes of history. Few Americans remember the pro-Japanese American public opinion during the war between Japan and Russia in 1904 when President Theodore Roosevelt secured a better peace for Japan than would otherwise have been drawn. Today Japan and America are bitter enemies. The author has spent many years in residence in China and Japan. He argues for a five-fold basis of peace; (1) defeat of Japan beyond hope of military recovery; (2) sovereign independence of China; (3) Japanese access to the world's raw materials on equal terms to assure Japan a standard of living common to modern industrial peoples; (4) abandonment of European and American imperialism in Asia and systematic preparation for political independence; (5) industrialization of China to safeguard its independence and thus assure peace. The end of imperialism as one of the conditions of peace requires the return of HongKong to China, independence for India and a similar status for Burma, with more gradual adjustments for the Dutch East Indies and Malaya where the natives have not yet been adequately prepared for self-government. British imperialists and Americans who look forward to the "American Century" will not like this book. But they will be unable to refute the professor's arguments or propose a peace that is more realistic, sound, and more likely to endure. (Harper and Brothers; 277 pages; \$2.50.)

• • •

**American Unity and Asia,** by PEARL S. BUCK, is a disturbing analysis of the present World War and an eloquent plea to the united Nations to declare in unmistakable terms that they are fighting for world freedom. That is the issue.

## The Book we give to those we love



A Bible perfectly expresses the depths of feeling which words cannot describe. It is truly the perfect gift . . . which brings reassurance of faith and hope and a promise of peace on earth again.

## NATIONAL BIBLES



SINCE 1863  
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## A STAR IN THE EAST

An account of our mission to the Karens of Burma, containing information about these most interesting people not available elsewhere.

You will find it interesting supplementary reading in view of present conditions in Burma.

A limited number of copies to be had at 75 cents postpaid, cash, check or money order, from the author, REV. E. N. HARRIS, 1014 Campus Avenue, Redlands, Cal.

There are only two alternatives, as the author indicates so tersely.

If freedom world is a side issue or only a slogan, it is nothing, and what we are fighting for in this war is the same old sickening inadequacy of a few dominant powerful people and all the rest unsatisfied and rebellious and brooding the next war before the ink is dry on the treaty of an unreal peace.

In view of her many years of residence in Asia, the author applies this issue largely to the Far East and grimly and ominously outlines the dangers in what Lothrop Stoddard some years ago set forth in his "Rising Tide of Color." Are the United States and England really all-out for democracy, total justice, total peace based on human equality, or are the blessings of democracy to be limited to the white race? In alarming fashion she describes the grim determination on the part of the people of Asia "to be rid of white rule and exploitation and white race prejudice, and nothing will weaken this will." And in view of America's lynching

record, she warns that "every lynching, every race riot, gives joy to Japan." And who can refute this brilliant definition of enemy or ally in this gigantic world conflict?

If a man believes in and fights for freedom for all, *he is the ally*, whatever his nation or race. If he is fighting for the freedom of a group, national or racial or political, *he is the enemy*.

The book is a collection of addresses and essays and articles by the author during the past year. One of them was published in *MISSIONS* in February, 1942. Brought together into a single volume they reveal clearly the basic theme of world freedom that like a unifying thread, runs through them all. (John Day; 140 pages; \$1.50.)

• • •

**A Basis for the Peace to Come** presents in book form the series of six lectures of the Merrick-McDowell Foundation at Ohio Wesleyan University. They were delivered in March, 1942, to the Conference on the Bases of a Just and Durable Peace, under the auspices of the Federal Council of Churches. (See *MISSIONS*, April, 1942, pages 213-217.) The six lecturers were Bishop Francis J. McConnell, Hu Shih, former Chinese Ambassador to the United States, President C. J. Hambro of the League of Nations, U. S. State Department Expert Leo Pasvolsky, Dr. William Paton of London, and Mr. John Foster Dulles, Chairman of the Federal Council's Commission and one of America's outstanding authorities in international law. Here in this book is the reasoned judgment of six world leaders on the problems and issues of tomorrow's world peace. A legion of books is destined to be published on this general theme, but it is safe to predict that few if any will surpass this in clarity, comprehensiveness, and realism. (Abingdon-Cokesbury; 152 pages; \$1.00.)



*I Married A Minister*, edited by MRS. JESSE BADER, with contributions from 15 Protestant ministers' wives, one Baptist minister's daughter (Margaret T. Applegarth), and the wife of a Jewish rabbi. The writers are well qualified to offer counsel to the average minister's wife about personal, domestic, civic, social, and church duties and activities. A general theme has been kept in mind in writing the volume, so it reads as if one author had prepared it. It is exceptionally well done. (Abingdon-Cokesbury; 192 pages; \$1.50.)

• • •

*Then and Now*, by JOHN FOSTER, an English church historian and a former missionary to China, is a thrilling story of the historic church as it relates itself to the younger churches. The author sees the kind of church that is needed today, the universal church, and believes that that church is emerging through the missionary enterprise. He was at the Madras World Missionary Conference in 1938 and knows how to interpret and assess that great meeting. The present

world is in ruin, but amid the chaos the church of God stands. Augustine wrote his *City of God* in similar times. Something like this has happened before to the historic church. If anything will force divisive Christianity together it is evil times. The missionary churches are the apostolic churches of our day, living again through the second century experience. They are not hide-bound, but malleable churches in pagan societies. Thus the Japanese church today grapples with the same problem of emperor worship that tried the souls of the early Christian churches. This is a notable book on the modern missionary movement. Its concluding section sets forth the world church and education for its leadership. Prof. Kenneth Scott Latourette of Yale writes the preface to the American edition. (Harper and Brothers; 182 pages; \$1.75.)

• • •

*Preaching from the Prophets*, by KYLE M. YATES, Professor of Old Testament at the Southern Baptist Theological Seminary in Louisville, Ky., consists of studies

of 18 Hebrew prophets beginning with Moses, Samuel and Elijah, and running through the 15 later and usually called major and minor prophets. The treatment is popular and the approach and interpretation is in general conservative, but occasionally the author takes positions common to modern Biblical criticism. This is a book for ministers and is dedicated to young men who are clergymen. Most of this group have preached at some time on most of these prophets. The advantage of this book is that it stimulates fresh homiletical thinking centering around these great figures of history and their message. The minister who reads this book will be able to preach a wholly new and wholly different series of sermons on the prophets. The suggestions for homiletic material are diversified, helpful and stimulating. (Harper and Brothers; 235 pages; \$2.00.)

• • •

*We Believe*, by JOHN J. MOMENT, is a scholarly endeavor to prove by the writings of the church (Continued on page 318)

## Remarkable Remarks

HEARD OR REPORTED HERE AND THERE

NO CHRISTIAN TODAY has the right to poke fun at the narrowness of our forefathers. Our boasted breadth has come to us at the expense of depth. We are broad and shallow; they were narrow and deep.—*Rev. John Sutherland Bonnell.*

♦

IN THE BIBLE and in Biblical guidance I find the bridge that carries me across this age of madness. Of course times have changed much but humanity has changed only slightly.—*George E. Sokolsky.*

♦

WHEN I LOOK AROUND THE STREETS these nights I thank God that my daughter is five years old and not fifteen.—*A father in a defense industry town*, quoted in *The New York Times.*

IT IS AN ANCIENT TRUTH, although one we are always forgetting, that every right, including the right of freedom, demands duties.—*Sir Norman Angell.*

♦

AFTER CENTURIES of dull and ignorant compliance, hundreds of millions of people in Asia are resolved that there is no more place for imperialism. They are no longer willing to be Eastern slaves for Western profits.—*Wendell L. Willkie.*

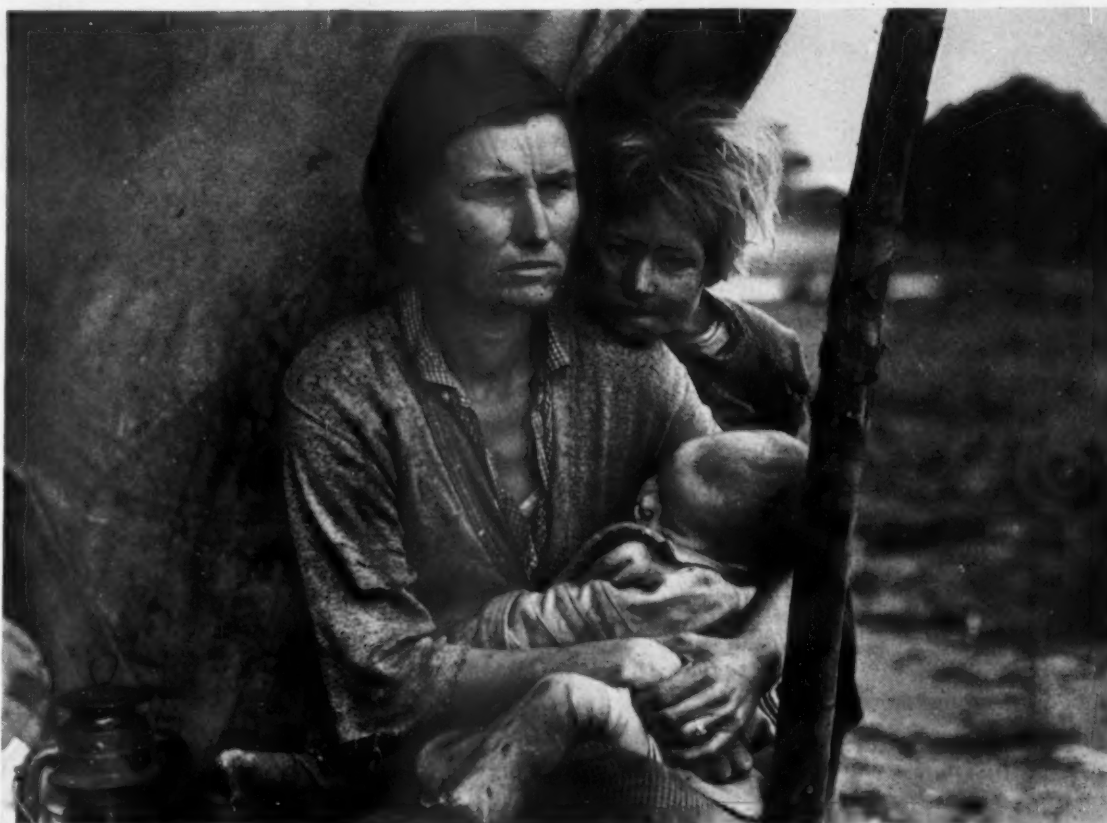
♦

THERE IS NO FINER INVESTMENT for any community than putting milk into babies. Healthy citizens are the greatest asset any country can have.—*Prime Minister Winston Churchill.* (NOTE.—*The mothers of Belgium doubtless agree with him.*—Ed.)

# They Are Scattered Like Dust and Leaves

*By uprooting 25,000,000 Americans the war has caused the greatest dislocation of population in our history. What does it mean for the future of Christianity in America?*

By SIDNEY W. POWELL



*One of America's 25,000,000 people for whom the war has caused the greatest dislocation in our history. What life means for her and her children can easily be imagined*

**M**OST American school pupils are familiar with the lines from Henry Wadsworth Longfellow's *Evangeline* in which he describes the people of Acadia:

Scattered like dust and leaves,  
When the mighty blasts of October  
Seize them, and whirl them aloft,  
And sprinkle them far

Truly the description is applicable today to the people of modern America. For we are witnessing

the greatest dislocation of population in our history. During the last two years some 25,000,000 people have been seized and scattered afar. This dislocation of population constitutes no inconsiderable part of one of the greatest crises the churches have ever experienced. Probably nearly 15,000,000 church members have been separated from their home churches.

Thousands of new people are coming into some of our cities. Most of them as transient residents for the duration, will not relate themselves to



*A typical American trailer camp. Thousands of similar mushroom-growth communities have appeared throughout the United States wherever war plants require increase in personnel and the communities lack adequate housing*

the churches in the towns to which they have come. Recently one of our Baptist pastors diligently visited 130 such families in the vicinity of his church. Only ten established any sort of contact with his church. Discouraged by this meagre response to his exhausting effort he commented, "I would have been a lot better off if I had spent my time cultivating my own members." One sympathizes with the disillusionment of that pastor; on the other hand one must remember that the genius of Christianity is missionary and at the same time consider the plight of the uprooted people. Overtaxed as many of them are in the crushing program of war production and separated from their own churches, if they remain without Christian contacts for a few months or years, great numbers of them will be permanently lost to the Kingdom of God. If their children are allowed to drift along without Sunday school or other Christian influence, we shall surely rear a generation more godless than any America has yet produced.

Every minister must face the fact that his church will probably receive but few of these transient families; yet this may prove the day of our visitation. To a large extent the future of the church may depend upon our rendering unselfish service in this hour. This may constitute the present day test of the church. The thesis of Lloyd Douglas' *Magnificent Obsession* was per-

sonality development through the secret investment of one's self in the personalities of others. He contended that the blessing would be forfeited by the benefactor if somehow the left hand got to know what the right hand did. Our greatest contributions can never be reported statistically. They may be as unsung as those of that lovable missionary in A. J. Cronin's *Keys of the Kingdom*. Nevertheless, as Emerson taught, we cannot possibly do good without receiving the reward. While we may never tabulate the results in statistics, somewhere, sometime, some church will benefit from our faithful care of the other sheep who are not of our fold, even as the service of other selfless workers who minister to our sheep strayed into their folds will benefit us when they return to our churches. When the Master said, "He that loseth his life shall find it," He did not explain where, when or how. Let us leave that to faith and do the extra service required of us in this emergency.

Jesus asked, "If ye salute your brethren only what do ye more than others?" It is this "more than others" that distinguishes the consecrated worker. It was said of William E. Gladstone, perhaps the greatest statesman in English history, that because he was a Christian he did many things that no one could expect him to do.

The stranger in our midst demanding this overplus of service, challenges our motives.



Have we worshipped at the altar of the God of statistics? Are our motives worthy of our calling? Has the church unconsciously given way to the insidious philosophy of egocentricity that actuates the world? Has the church begun to live for itself? Do we ask with Judas, "What do I get out of it?" Are we tempted to use power for selfish ends? Is our supreme interest the building of a particular church or the Kingdom of God?

In such a crisis as that presented to us by the transiency of life in our day the hireling will be tempted to flee because he is an hireling and careth not for the sheep. Others will distinguish themselves as true servants of the One who "came not to be ministered unto but to minister." Many a church that does not neglect to show hospitality to the stranger in the midst, will awaken to the realization that it has "entertained angels unawares." Some churches will renew their vigor through service to transients. In one such church a semi-transient couple is sponsoring the Youth Fellowship Sunday evenings while the wife sings in the choir and on occasion plays trumpet solos that delight the audiences with their beauty. She and her husband are faithful attendants at church and prayer meeting. Another such couple is rendering outstanding service by setting an example of regular attendance on the mid-week service, where they bear their testimony for Christ. The wife also teaches in the Intermediate Department of the Sunday school. In the same church a young soldier from the nearby camp acts as baritone soloist, never missing a rehearsal of the choir. In another church where formerly it was impossible to interest the members in an adult Sunday school class, new people in the community have insisted upon organizing such a class which has become one of the most successful activities of the church.

One of our pastors urges his people to remember that in these days the principle of good sportsmanship applies also to church work. One recalls the young man who came to one of our cities to remain only a few months in war work before being drafted into the army. He had not been interested in church but the young men of a Bible class sought him out and brought him to church and Sunday school. He became interested and when the pastor took him to lunch one

day and presented the claims of Christ, he decided he would like to become a Christian. But he objected, "I am only going to be in the city a few weeks more." The pastor insisted that the matter of primal importance was a decision for Christ and a public avowal in baptism. "Then when you go into the army," said he, "take your letter and join your mother's church back home, so you will have a church to come back to." His stay was brief but because the people of a great church recognized the day of their visitation it was long enough to change his life.

Sunday school classes may be a vast help to the young married people, who form a large part of the transient group employed in war industries. Wives who have located in new communities in order to be near their soldier husbands, as well as the soldiers themselves, should be a concern of the church. One church organized a church school class for soldiers and young adults and secured the professor of United States History of the local university to lead a series of discussions on, "Religion and the War."

A cordial welcome, the registration of visitors at the services either by using cards in the pews or a guest book, visiting people in their homes and having some family "share the ride" by stopping and picking them up on the way to church, entertaining them at the church or in the homes of the members, inviting soldiers to Sunday dinner, planning some recreational activities for the children of war workers, providing "foster homes" for dependent children, even providing nursery service in Sunday school rooms, will help in caring for the strangers in our midst, many of whom are distracted by the problems incident to dislocation. Different communities will offer different opportunities and demand different types of service but the desire to be of service is of supreme importance. If we really want to help we shall discover the ways and means.

The Joint Committee on Civilian Emergency Service of the American Baptist Home Missionary Society and of the Woman's Society will be glad to make suggestions to those who are interested in helping meet the needs of the transient people of our times. Let us not fail to recognize the day of our visitation and make the most of it for the Kingdom.



*The North Entrance to the spacious and beautiful campus of Franklin College*

## Worthy Contributors to American Progress

*Franklin College has good reason for feeling proud  
of achievements and service rendered by its alumni*

**A**LTHOUGH Franklin College, has never had an enrolment exceeding 400 students, this Indiana Baptist institution has sent out far more than her share of outstanding Americans. Among living alumni whose names appear in the headlines from day to day are Wayne Coy, Marjorie Main, and Elmer Davis. Others who have made outstanding contributions to America are Major-General William G. Everson, Alvin Fay Harlow, Robert P. "Fuzzy" Vandivier, Charles Hack, Raymond Hatton, William Bridges, Walter C. Coffey, and James Pease.

The name of Wayne Coy, Assistant Director of the United States Budget, is frequently seen in the headlines. As liaison man of the Office of Emergency Management, he drafts plans for the

By HERBERT M. KINNEAR

Office Civilian Defense Board, untangles lend-lease aid to Russia, and talks to labor leaders. He is classed as one of America's highest ranking government officials. Aside from three cabinet members, the Secretary of State, Secretary of Navy, and Secretary of War, Mr. Coy rates next to Harry L. Hopkins, the president's closest advisor, in his standing with the President. While in Franklin College, and after his graduation, Mr. Coy worked as a reporter for *The Franklin Evening Star* and later became publisher of *The Delphi Citizen*. He became a secretary under Paul V. McNutt, then governor of Indiana, and in 1936 went to the Philippines as assistant to Mr. McNutt then High Commissioner.

Miss Marjorie Main, known as Mary Tomlinson to her former Franklin College classmates, is one of Hollywood's leading character actresses today. She was born on a farm near Fairland, Indiana. After graduation from Franklin College, she began her stage career with a group of Shakespearian troupers. She has appeared in more than a dozen feature motion pictures.

Mr. Elmer Davis, now Director of the United States Office of War Information, formerly broadcasted regularly over Columbia as its international news commentator. After receiving his Bachelor of Arts degree from Franklin College in 1910, he was awarded a Rhodes scholarship to Queens College, Oxford University, England. Previously he had taught at Franklin High School. Just before the outbreak of the second World War he spent some time in England interviewing many of Great Britain's foremost leaders in government, military, political, and social affairs. For "his terse, incisive, and impartial reporting of the news, day by day," he was cited for the

Peabody Award, "Pulitzer Prize of Radio," presented by the University of Georgia. He experienced a meteoric rise as a radio news analyst, joining the CBS staff on August 23, 1939, as a "pinch-hitter" for H.V. Kaltenborn when the latter went to London to report the rapidly developing war crisis. Mr. Davis is the author of several outstanding books, including *Friends of Mr. Sweeney*, *A History of the New York Times*, *Times Have Changed*, *Giant Killers*, and *Morales For Moderns*.

Major-General William G. Everson, nationally known soldier, lecturer, and Baptist clergyman, obtained his Bachelor of Arts degree from the Franklin College in 1903. In 1931 the same institution conferred upon him the Doctor of Divinity degree. He is a veteran of the Spanish American War. During the first World War he was elevated to the rank of major-general and saw service in France, Italy, Austria, Dalmatia, Serbia, and Montenegro. He has traveled more than 200,000 miles in 18 countries by airplane. He is at present President of Linfield College in McMinnville, Oregon.

Alvin Fay Harlow, author, left Franklin College in 1899 with a Ph.B. degree. Later he was honored with the degree of Honorary Doctor of Literature. He has written several novels including *Old Bowery Days*, and *Schoolhouse in the Foothills*. He has been a contributor to *The Saturday Evening Post*, *The American Mercury*, *The Century Magazine*, *Colliers Weekly*, and various dictionaries.

One of the greatest names in the realm of sports is that of Robert P. "Fuzzy" Vandivier. As a member of the widely publicized "Wonder Five" basketball team of 20 years ago, he gained recognition when playing for the Franklin High

School. He became famous when the old Wonder Five team continued from high school to play for Franklin College. "Fuzzy" Vandivier is recognized internationally as one of the smoothest ball-handlers and point getters of all time. He is at present coach of the Franklin High School basketball team and has produced several outstanding squads.

Charles Hack, a former student of Franklin College, won recognition for completing 1,000,000 miles of flying for American Airlines. He was presented a gold watch from Chief Pilot Walter Braznell who represented the large airline system. Captain Hack was born in Shelbyville, Ind., and obtained his flying training at Parks Air College at St. Louis.

The originator of the Cleveland city manager-council plan of municipal government and author of its charter, is Augustus R. Hatton, a graduate of Franklin college in 1898. He is former professor of political science at Franklin and lecturer on political science at Harvard. Mr. Hatton is editor of a Digest of City Charters.

William Bridges received his A.B. degree from Franklin College in 1923. During his college career he served as a reporter for *The Franklin Star*. He later did editorial work with the European edition of *The Chicago Tribune* and was a member of *The Paris Times* rewrite desk. He came back to the United States and reported for *The New York Sun*. In 1934, he was made editor and curator of publications of the New York Zoological Park. Since that time he has been a member of zoological expeditions to Trinidad and Mexico. He is the co-author of animal books titled *Snake Hunter's Holiday*, *Wild Animals World*, *What Snake Is That?* and *Big Zoo*. Recently he made a series of radio

broadcasts titled "What's New at the Zoo?"

Walter C. Coffey, another graduate of Franklin College, is now President of the University of Minnesota. He recently won the American Farm Bureau Federation award for distinguished service to agriculture. A former special agent on the Federal Tariff Board for the United States Department of Agriculture, he also served as a member of President Coolidge's Agricultural Conference. Dr. Coffey is the author of two books on livestock, and of various agricultural bulletins.

James Pease, the college's most recent contribution to the finer arts, starred in Deems Taylor's opera, *Ramuntcho*. He is a former member of the Philadelphia Opera Company and has appeared in *Faust* and other well-known operas. He formerly sang at Wanamaker's Court in New York City and served as a soloist at Holy Trinity Church in Philadelphia. He recently returned from Canada where he sang for the Canadian War Relief. He is now awaiting the call to service with the United States Army Air Force. Pease recently participated in the final concert in a series of CBS broadcasts with Howard Barlow and the CBS Symphony orchestra.

These brief sketches of several outstanding Franklin College alumni compel two conclusions. When you support a denominational school like Franklin College you are helping such an institution produce men and women trained and qualified to make their contribution to American progress. When you send your own son or daughter to such a school you can be assured that they also will receive the right kind of educational and cultural training under such sound Christian auspices as will best fit them for their part in the America of tomorrow.





## On the Baptist Calendar for Spring and Summer

**T**HE big event of this month in the life of the denomination will be the joint meeting of the General Council of the Northern Baptist Convention, and of the Council on Finance and Promotion to be held in Chicago, May 24th-27th. A number of important matters are to come before this joint meeting. A tentative program outline is on the next page.

### Proposed New Budget

One of its major functions will be to pass on the proposed budget for 1943-44. As at present projected, this budget will contain two sections—(Part I) the Unified Budget which supports our missionary work at home and abroad; and (Part II) a Fund for Emergency Service, which will include the World Emergency Fund, Church Extension Reserve Fund, and a Fund for Postwar Reconstruction.

### Post War Planning Commission

In connection with the last mentioned item, Northern Baptists will be interested to know that a Postwar Planning Commission is hard at work exploring postwar needs and possibilities at home and abroad. A two-day meeting of the Commission was held in New York City in March, presided over by the Chairman, Mr. A. J. Hudson. All but four of the 26 members were present. A statement of principles

was adopted (*see next page*) and regional sub-committees were appointed which will report their progress at the Chicago meeting.

### Meetings Will Be Reported

Each individual Northern Baptist will have an opportunity to learn about and study the results of the joint meetings in Chicago through the medium of a 12-page (one edition) newspaper. This will be sent to all Northern Baptist churches, shortly after the Council meetings, in sufficient quantities to make a copy available for every Baptist family. Reports of the meeting will be carried on the first page, and the remaining pages will contain other interesting features and denominational news.

### Convention Sunday, June 6th

It is hoped that copies of these newspapers will reach the churches in time so that they can be used in connection with Convention Sunday, which many Northern Baptist churches will observe on June 6th. This takes the place of the day on which Northern Baptist pastors who returned in other years from attending the Northern Baptist Convention, reported on it to their churches. Because of wartime transportation difficulties, the Denver Convention was cancelled. Report of the Council meetings and denominational projects for the



*The world outreach of the local church will be the theme for its World Parish Day*

coming year will appear in the newspaper and this will take the place of the usual pastor's report.

### World Parish Days

Looking ahead to the coming fall and winter, another plan is afoot by which the work of the Northern Convention will be brought home to its individual members. This will be done through a World Parish Day, to be observed in 6,000 Northern Baptist churches between October 1, 1943, and March 31, 1944. During the current months, extensive preparations are going forward to help the churches make these days a Northern Baptist Convention in miniature.

Among the program possibilities are a recorded broadcast by the President of the Northern Baptist Convention, an address by a missionary or denominational representative, an exhibit showing various phases of our work, and a fellowship dinner. Not only will the church on this day have an opportunity to absorb much information about our denominational work and policies; it will also have an opportunity to help shape these policies by discussing them, and sending in their recommendations. Each church is urged to confer with its state convention office about its plans for a World Parish Day.



*Churches will find a Fellowship Dinner a happy occasion to climax the World Parish Day observance*



*Missionary speakers will point out today's needs and opportunities on Baptist mission fields*

#### Chicago Program

*Tentative schedule for meetings of the General Council, the Council on Finance and Promotion, and of the Finance Committee.*

#### MONDAY, MAY 24TH

*Forenoon:* Finance Committee.

*Afternoon:* Association of Home Mission Agencies.

*Evening:* Address: "If Ye Have Faith," Professor Herbert Gezork; Address: "A Christian Outline for a World Order," Dr. Walter Van Kirk.

#### TUESDAY, MAY 25TH

*Forenoon:* Reports of General Council, Council on Finance and Promotion, World Emergency Fund, Church Extension Fund, and Finance Committee.

*Afternoon:* Reports of national boards and societies, city missions and state conventions.

*Evening:* Report of Post-War Planning Commission and general discussion.

#### WEDNESDAY, MAY 26TH

*Forenoon:* Unified Budget for 1943-1944 and other business.

*Afternoon:* Separate Sessions of both Councils.

*Evening:* World Parish Day Program: Address: "The Church and World Conditions," Dr. E. V. Pierce; Prayer and adjournment.

#### THURSDAY, MAY 27TH

Post War Planning Commission.

#### Baptist Participation in United Church Canvass

The United Church Canvass was so successful (*See MISSIONS, March, 1943, page 167*) that the Planning Committee voted to conduct it again next year. In order to make

a complete tabulation of the number of churches participating in the movement, all communities which held a United Church Canvass, either last fall or during the present period, are being listed at national headquarters, 297 Fourth Avenue, New York City. The chairman (or secretary) of each local United Church Canvass is requested to send in his community's name to Stanley I. Stuber, Public Relations Executive, 297 Fourth Avenue, New York City. Many communities have held united canvasses which have not yet reported their participation. A complete listing is desired.

### The Post War Planning Commission of the Northern Baptist Convention

*An outline of its purpose and policies as adopted at its first meeting in New York on March 17, 1943*

It shall be the task of the Post War Planning Commission of the Northern Baptist Convention to study present world trends, and in the light of them to appraise the present activities of the denomination; to consider strategic opportunities for Christian influence or service in advancing the cause of Christ; and to develop in our leadership and constituency consecration and vision adequate for our time.

This will include:

1. The formulation of statements setting forth our basic assumptions and Christian convictions in regard to the total task of the church.

2. A study and evaluation of our present work as Northern Baptists in the light of changing world conditions and opportunities.

3. The recommendation of specific tasks to be undertaken by Northern Baptists.

4. An effort to establish more effective communication and co-operation with other Christian bodies.

In carrying out the above purpose the Commission shall proceed in accordance with the following general policies:

1. The Commission shall recognize that it has no power beyond that of submitting recommendations to the General Council, and through the General Council to the Convention itself.

2. The Commission shall function as a committee of the whole, and all reports from its subcommittees shall be considered by the entire Commission before any findings are released.

3. The Commission shall work out its own internal organization and employ such help as may be needed.

4. The Commission may co-opt others than members for service on subcommittees, and shall be free to request the services and cooperation of the existing Convention committees and other organizations in connection with tasks related to their own areas of particular responsibility.

# WOMEN • OVER • THE • SEAS

*In the Mission Fields of the Woman's American Baptist Foreign Mission Society*

## Homes Along the World's Village Street

SINCE this is the month when we have become accustomed to observing Mother's Day far too sentimentally, there is a movement on foot among all denominations to alter the day into a "Festival of the Christian Home." This has led us to select for May certain paragraphs written by Mrs. Leslie E. Swain after her trip to our mission fields, together with excerpts from our latest reports about homes along the world's village street.

In speaking recently of the interdependence of the world, Mr. Anthony Eden is reported to have said that after the war there will be only one village street from Edinburgh to Chungking. We Christians who have dear friends in all parts of the world pray that it may be true, for well do we know that in such a world, as neighbors, we shall share our joys and sorrows as never before. Mrs. Swain saw this possible new world relationship as she discovered these "dear friends in all parts of the world," just as the reader of this article would have found the Orientals and the Congolese her dear friends had she been the visitor to their homes.

Villages are, of course, made up of homes and homes have meaning either good or bad to every single person in the world. When homes are broken or unhappy, whether they be in America, China or India, the effect may be far-reaching. Is there any mother in the western hemisphere in this radiant month of May who can disbelieve that stricken homes in China and India, yes, and in Japan, have no relation to her own home that may be similarly stricken? Tragedy is a great leveler not only of prestige and am-

COMPILED BY ADA P. STEARNS

bition but also of human sympathy. Could any experience like the giving of sons and daughters to a common cause so unite the motherhood of the world in understanding sympathy? The love of mothers is independent of skin color. Their heartbeats are all alike regardless of race. Students of basic languages find that the words for mother and for water are peculiarly similar the world around. The sorrow of the Chinese and Burman mother today has become the concern of the American mother in her own relinquishment of what is near and dear to her. Where mothers unite, can all the divisive forces we face today ever gather enough power to break that union? In mothers lies the power of healing for nations sick with suspicion of each other. Mothers are a mighty stronghold for Christian democracy.

In our own democracy American mothers have protested for years against the exploitation of children and by legislation safeguarded childhood from evils that used to be thought unavoidable. Cannot the crusading American mother share the anxiety in European homes where childhood has been compelled to be the tool of government? And can she not sense the concern of the careful Indian mother whose college daughter has become dangerously involved in political activities?

The serious breakdown in the idea of authority has been growing since 1914 until it has now spread from America and Europe to all parts of the world. John Gunther in *Inside Europe* goes so far as to say

that dictators are the direct result. "The modern child thought parents unworthy," he said, "and hence sought an external leader. The sphere of authority has been moved outside the home."

It is refreshing to find examples of solidarity in the face of grim peril. Who can say that the American mother does not sit long over the letter from Scotland, where the little family, reading her invitation for the children to escape German bombing by sharing her safe American home, replies:

We have talked this over and agree that, though we may be in grave danger at present, we prefer to share this danger together. The children, in spite of one rather sudden experience, say they prefer to stay. John has reinforced our air-raid shelter. We are faring very well, indeed, and have much reason for gratitude. The fine spirit of the children gives us much courage. I am afraid separation would do something to us the bombing has not been able to do. Thank you for your hospitality. You will understand, I am sure.

And what of Chungking, the eastern terminus of Anthony Eden's village street? Regrettably, we have no written record of an experience there, but whose imagination can fail to supply one from general reading that has brought into bold relief the unbeatable fortitude of the homes of the Chinese? An appreciation of the high quality of Chinese motherhood has become a household possession in America.

And may war not reunite as well as separate families? To one of our Indian mission fields, the father and mother, just before Pearl Harbor, returned with only one of five children, leaving four boys in the homeland for further education, and



taking the youngest, a daughter, with them. The war came and sons of missionaries have had to respond shoulder to shoulder with the rest, in various phases of service. The day came when this daughter had to return, in order to continue her education, before transportation difficulties became more acute. Was it easy to part with her for such a journey to be taken without her parents? A certain young man among the American troops stationed in India got word of her plans, got leave and gave his sister a surprise send-off at Bombay.

Nor did the surprise stop there. Across the country where the devastating cyclone struck Orissa last October were a father and mother who not many years ago lived in a mission bungalow, where the laughter and cheer of five healthy children had made the house a home. They had just bravely given up their last one and the house was desperately empty. Could there have been a more opportune time for a visit? There stood their son in the uniform of his country, returning to his other homeland, second in allegiance, and the scenes of his boyhood. To him India is home and he is there among other American sons to help them see the strange and sometimes uncomfortable ways of the tropics as the customs of a worthy ally. He is a further investment of Baptist foreign missions to the cause of world peace, beginning now in a mutual respect among the men of the United Nations who have greatest reason to know each other thoroughly in the give and take of strenuous training and combat.

One of the severest cruelties of sudden or wholesale evacuations whether in European countries or in China or in Burma has been the breaking up of family units. To sense the anguish of such experiences, the American mother has only to recall her feelings when

### Honored Three Times By Kings of England

A Baptist missionary, Alice L. Randall, M.D., serving the Woman's Foreign Mission Board at Gauhati, Assam, in charge of the Woman's Hospital, has twice been honored by England's King George VI and once by his father, the late King George V. In 1935 she was awarded a silver medal in commemoration of the Silver Jubilee of King George V in May of that year. In 1937 another silver medal was awarded her at the time of the coronation of King George VI.



*Alice L. Randall, M. D.*

And now in the list for 1943 of awards of the coveted Kaiser-i-Hind Medal for "distinguished service in India," Dr. Randall is included in recognition of her medical service to hosts of refugees and evacuees from Burma and to British and American soldiers in service on the Far Eastern front in India. Dr. Randall was born in England and came to the United States at the age of 12. Since 1929 she has been in medical missionary service in Assam.

Mary was a whole half-hour late from kindergarten and no one knew where she had gone. Each "warphan" in the universe presents a world of tragedy concentrated in his own small life.

Imagine the little boy separated from his family in the awful rush out of Burma, up over the mountainous jungle trails in storm and heat, trying to be brave among strangers. He shared the hunger and malaria of the rest. He shared the joy at times of seeing an American plane come into sight, locate the little caravan, drop food, and speed away to aid another such band of refugees. Not all could endure and arrive at the Baptist mission in Assam, but his plucky spirit and emaciated body did arrive one day, needing about all that loving care could provide. A few days later he was able to join the earlier arrivals on the playground. Would his mother and father be relieved to know that one of the little girls he found there was his sister and that when the mission found a home for them in India, they went together? Just what would you give to be able to reunite even a few such families as this—Jewish, Polish, Chinese, Indian, Burmese? In the hour of loss, life seeks only eternal values.

The homes along the world's village street are invaded. All are invaded together. There are many imaginative stories about the long search for the pot of gold at the end of the rainbow. As long would be the journey today for the traveler setting out to find a home untouched by a distress common to all in varying degrees. We do not know the language of sympathy in the hundreds of tongues spoken in the thatched homes. But we have learned from pictures and the printed pages of our missionaries and Christian leaders how to appreciate these homes and how much

*(Continued on page 315)*

# TIDINGS



# FROM THE FIELDS

## COMMENCEMENT DAYS

### AT MATHER SCHOOL

The most coveted honor that may come to a student at Mather School is to receive the letter "M" signifying that she has been chosen by the student body as the "Ideal Girl" for the year. The standard by which she is judged is the following acrostic on the name, "MATHER": M-odesty, A-ttractiveness, T-rustworthiness, H-elpfulness, E-agerness, R-eligion.

High school diplomas are another honor which 17 seniors will receive on Commencement Day, May 28th. These girls represent three states, South Carolina, Georgia, and New Jersey. Six are from cities and eleven from rural communities. Thirteen of the graduating class hope to continue their education in college, and five mention nursing as their chosen profession.

Viola Fennell, one of the seniors, gives the following personal history under the title, "My Family Attend Mather School":

"Mather School through her graduates has played a great part in the building of our community in South Carolina. My stepmother and many of my aunts, cousins, and sisters have attended or are attending Mather.



*Missionary service at Berkeley*

"My stepmother came to the school at a very early age and in 1928 graduated from the ninth grade, the highest course then offered. After graduation she married my father, H. H. Fennell, one of a large family of brothers, who live on adjoining farms. Their families and relatives form almost a complete neighborhood. The property, for the most part, was left to my father and uncles by my grandfather. The whole family have been farmers for many, many years. This land owned and cultivated by my father and uncles is called Fennell Hill.

"As a young woman my stepmother came into the family and has done her part to carry on the Fennell tradition of community service. She entered eagerly into the duties of farm life, helping to milk cows, feed chickens, market eggs, and make garden. Besides these out-of-door activities she added to the comfort of the home by sewing, refurbishing the furniture and canning.

"Because of the religious training she received at Mather, my stepmother was asked to superintend her Sunday school and to serve as church secretary. She is also the president of the Home Makers' Club in the community. In this club women of the neighborhood meet monthly to sew and to share ideas for the improvement of their homes.

"My stepmother also teaches in a one-room school which includes the first seven grades. She drives

back and forth daily. In the morning she prepares breakfast, cleans the house, and gets the two younger children ready for school. On Monday she washes after she gets home from school and irons on the following evening. After finishing her household duties in the evening she grades papers and prepares plans for the next day's school work. On Saturdays, when she has extra time, she does shopping, housecleaning, and perhaps extra baking.

"My stepmother has four daughters of her own. During my early school days she taught me in the one-teacher school. She often told her students about Mather and the profitable days which she had spent there. In the fall of 1938 my youngest aunt decided to enter the school. The following year nine girls from our community enrolled at Mather. Some of them are now teaching school; some are in homes of their own; and others are still in school. I expect to graduate in May. I hate to think of leaving, for I have gained so much of worth at Mather. My aunt, who is also graduating from Mather this May, and I plan to go to college and then return to serve the people of our own community."

Five other seniors pay their tributes to their Alma Mater:



*Mather High School graduates*

"I have learned much about the Christian life that I would never have known if I hadn't come to Mather. I'm glad that in my church I can help by teaching Sunday school classes while I am at home."

"Mather has helped me to understand myself better."

"At Mather I have met the most congenial group of white and Negro teachers that I have ever known. I am happy that here the two races can work harmoniously together."

"At Mather I have learned to take pride in work well done: a room, swept and tidy; a washing spotlessly white; dishes clean and shining; a meal well prepared; a garden free from weeds; and many other humble tasks."

"Attending church and Sunday school every Sunday has helped me to grow. I am glad that Mather has established this habit for me."

#### Light for Days Ahead

Seven young women will receive degrees this year from Berkeley Baptist Divinity School at Berkeley, California. This is a graduate school for the training of ministers and missionaries, which throughout its history has welcomed women students. For the past 24 years the dean of women appointed by the Woman's American Baptist Home Mission Society has been a member of the faculty and supervisor of the missionary training of women.

Even beautiful Berkeley with its tree-lined streets and great university has felt the awful fingers of war reaching into its life. A special feature of this year's work with the students has been a missionary project in the Richmond Shipyard area. Here thousands of people have moved in to make cities. In one of the Sunday schools started on Christmas Sunday, 1942, more than 200 children are now enrolled.

Another project has been the religious education classes at the State School for Blind Children.



*Mrs. Juanita Anderson presenting a diploma to one of the Training School graduates*

The various fields into which the different graduates hope to enter include work among Chinese young people; work in a larger parish, and in a Christian center. A Negro girl, who has qualifications for leadership, expects to serve her own race.

As these young women leave their classrooms to go into full-time Christian service, they carry the Light of Christ into a world in which most of the trusted candles of civilization have gone out.—*Ruth E. Finwall, Dean of Women.*

#### They Came Asking

In the island of Puerto Rico; in a local church out on the plains of Kansas; at a Baptist Mission in the heart of a great city, they came asking, three young women who wished to serve the Master. "Can I invest my life for Him?" they asked. "How shall I get training and where shall I go to minister?"

The missionaries in Puerto Rico and in Chicago and the pastor in Kansas were ready to answer:

"Yes, you can invest your life for Him. Go to the Baptist Missionary Training School and when you are ready for service the way will be opened."

And so they came: Ruth Maldonado from Puerto Rico, her dark eyes bright and eager; Viola Berry from Atchinson, Kansas, golden-haired, deeply consecrated; and Mildred Myers from Aiken Institute where she first learned to know and love the Savior.

Today Ruth is serving her own people in Puerto Rico, her life a living witness for the One who taught the way of love. Viola, still a student in the Training School, is learning the techniques of missionary work and in the learning is giving herself to service. Mildred will graduate in this year's class of eighteen young women. She hopes to go into a mission station where she can give to others the same message which changed her life.

They came asking, the young women who have entered the Baptist Missionary Training School, they came asking what and how and where, and the answers have been given for 62 years, by missionaries, pastors, church leaders and all those interested in guiding inspired youth. For four years these young women study, work, and pray that their talents and abilities may grow to their highest possible development. Through classroom and study periods they learn the way of knowledge; through cooperative living they learn the secret of a happy life with others; through ministry to the underprivileged they learn the meaning of service, and through prayer and worship they come closer to the Master.

Back into Christian service these young women go, year after year, to minister to a world in sorry need of Christian love.—*Juanita Anderson, Administrative Secretary, Baptist Missionary Training School, Chicago, Illinois.*



# MISSIONARY • EDUCATION

## Northern Baptists Help the Silent Billion Speak

By RANDOLPH L. HOWARD

"A boy, perhaps twelve years old, stands in the little village of Makenavaripalem. He is surrounded by a group of various ages. He is instructing them, holding their attention very well." So writes Miss Olive Jones of our own South India Mission as she tells how Northern Baptists, through their gifts, are helping the Silent Billion speak in India. "That evening," she continues, "visitors came to our bungalow in Nellore. Two different men read a portion of the New Testament. Their satisfaction and joy in their new accomplishment was most delightful."

One of the results of Dr. Laubach's visit to India was the adaptation of his Adult Literacy Charts to Telugu, the language spoken in the section of South India where Northern Baptists are at work. South India at once responded to the opportunity and responsibility of helping the Silent Billion speak. Through the National Christian Council there were obtained materials especially prepared for adults: charts, primers, newspapers, readers, the beginning of a library. Then the Mission appointed its first Adult Literacy Secretary, Mr. P. Samuel, graduate of Madras Christian College, experienced headmaster of one of our Baptist schools. In last year's campaign Adult Literacy classes were established in at least 100 villages. Over 150 workers, Bible women and village teachers, gave of their time when the day's work was ended. About 300 attended classes. Workers were faithful; progress was rapid.

At the meeting of the Telugu Baptist Women's Convention in

## The SILENT BILLION SPEAK

mama				
sapi				
karabao				
tali				
babak				
lapad	la	li	lo	lu
nanas	na	ni	no	nu
papanok	pa	pi	po	pu
gantang				gu
dado				du
rantai				ru
ngari				ngu

By FRANK C. LAUBACH

September, 1942, each society in the convention reported on the progress its members had made in Adult Literacy, and a banner was given the society scoring the highest. Many of the women then and there definitely pledged themselves to teach at least one other person to read in the coming year.

When the Telugu Baptist Convention met in December 1942, the convention asked all the churches to organize responsible committees under the direction of their respective Field Associations and through these and in cooperation with Adult Literacy Secretary Samuel to carry on an extensive work for the spread of literacy among the adults. The work of Mr. Samuel, as reported on and demonstrated by him at the Convention, was highly commended.

Nor is it alone in South India that Adult Literacy work is carried on by Northern Baptists. The hills of Assam, the villages of Bengal-Orissa, are now obtaining the charts prepared for these other

language areas, and are making a beginning in the work.

"It takes effort to get folks to learn to read," writes Miss Bullard, missionary adviser for Adult Literacy work in South India, "and more effort to get volunteers who have the patience to stick to the job till they get a person able to read. But it is a thrill when such an effort is crowned with success."

### Proud of His Job

Sitting opposite me was a young chaplain. His spick-and-span uniform and unsophisticated manner told how recently he had received his commission and entered the service. He was on his way from Denver to Boston to enter the Chaplains' Training School at Harvard University. He was a Catholic. Before leaving Denver, and before enlistment in the service, he had worked with the soldiers in the USO center. He related some of his experiences in dealing with Service Men.

When he learned I was connected with the publishing interests of Northern Baptists, he asked: "Has your Publication Society printed a new edition of the New Testament for Service Men this year?"

"Yes," I replied, "an edition of 20,000 just a few months ago."

Then he observed, "Yours must be the printing plant in which a young man had worked who had conference with me just before I left Denver. This young man," he continued, "was the last one of a stream of young men from the camps around Denver who came in to me for personal conference. The thing in all his past civilian experience of which this young man seemed most proud was his job. You should have seen the glow in his face as he told me it."

"In civilian life I was a printer," he exclaimed. "And it wasn't in an ordinary printing plant I worked either. We printed religious books, Sunday school periodicals and New Testaments. And do you know the last job I worked on before I was inducted? I was setting up an edition of the New Testament."

"I never realized until he said that," observed the chaplain, "how much pride in a man's job can mean in the making of the man."

Not all of us can have a part in printing New Testaments as a vocation, but all of us can be a significant part of the church whose business it is to uphold it, to teach it, and to distribute it.—*Luther Wesley Smith.*

**Bible**  
**Book-of-the-Month**  
**JONAH**  
**for May**

### Christian Camps

1943 is a year for special emphasis upon summer assemblies, conferences, and house parties. Across the country the question has arisen, "Shall we hold our conference this year?" Almost unanimously the states have said, "We must provide for those youth who are able to go away and for those adults who can continue their training in service for work in the churches."

Training programs everywhere are being strengthened and intensified. In camps the servants of Jesus Christ have an opportunity for more intensive training for the greatest task in the world than they have in Sunday or weekday church schools during the rest of the year. Everyone who is able to leave responsibilities of the home, of the church, of the office, farm or industry, should count it not only a privilege but an obligation to go to a Christian training camp this summer.

If you do not know where your state assembly, house party or other conference is to be held, communicate with your State Director of Christian Education. The Department of Missionary Education is happy to have the privilege of cooperating in these conferences through providing teachers and challenging courses on world events in relation to the Christian church.

### Study and Worship Programs—1943-1944

*For All of Life*, a discussion of adventures in learning and living, is the study book written by Mr. and Mrs. William H. Wiser. We rejoice that Mrs. Leslie D. Swain is writing the study and worship programs based on this book. The world issues dealt with in the text will be related personally to Baptist church members through an interpretation of Baptist missionary work. Available in May, 25 cents.

*We Who Are America*, by Kenneth D. Miller, lifts up the task of the church in creating a genuine unity among Americans of all backgrounds and cultures. The study and worship programs based on this book are being written by Mrs. John C. Killian whose contact with the people of many nations in Christian centers, churches and conferences across this country will enrich the national interdenominational study by showing individual Baptist responsibility for this compelling task. Available in May, 25 cents.

*The Impossible Takes A Little Longer*, by Emory Ross, Secretary of the Foreign Missions Conference of North America. Highlights of Christian missions today in the tension areas of the world. 15 cents.

*America's Changing Frontiers*, by Mark A. Dawber, Secretary of the Home Missions Council. Home Missions in action meeting wartime emergencies.

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## BAPTIST YOUTH FELLOWSHIP

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### World Wide Guild

### Royal Ambassadors

#### Dear Friends of the Fellowship:

A missionary is always in the thick of things. He stands where the surges of life are, where the need is deepest, where action is imperative and an outflowing compassion is all demanding.

To read the letters of those who go about their missionary business as Burma is invaded or China is attacked, or Alaska shelters her hosts of defenders, or industrial towns of our country grow out of bounds over night, or Japanese citizens are uprooted, is to read a glorious chapter in the saga of Kingdom building in our world.

No, they are not made of other clay, they are just human beings fired by a divine urge, men and

women who make themselves available to divine resources. Has our vision been big enough to estimate them aright? Here is what Hu Shih, lately Chinese Ambassador to the United States, has to say about them.

"As an unreconstructed Heathen, I wish to pay my respects to all the Christian missionary workers, Protestant or Catholic, who have aided China during these years of China's war of resistance to aggression. Throughout these years many of the missions have lost their property and have suffered casualties in personnel. Their women workers have been sent away and have suffered great indignities, physical hardships and misery because of

wartime trouble. But as far as I know, no missionary worker has deserted his post whether he be a member of the Mission for Lepers, or a medical missionary, or a teacher in a mission school. Their missions have become centers of refuge for thousands, and in some cases for tens of thousands, of Chinese civilian sufferers, particularly women, children and the aged. It is this spirit of service, this devotion to work, this sympathy for the cause of China's independence and freedom that has won for them the warm admiration, high respect and love of the Chinese people. And I sincerely believe this truly religious spirit of service will continue to win the sympathy and support of the entire Chinese nation for the Christian missions."

We are just human beings too. Life is thick all about us. The divine resources are available. What part of the saga will we write?

Sincerely yours,

*Eli P. Kappan*

#### Why I Read MISSIONS

MISSIONS first interested me because of the World Wide Guild page, but I couldn't help but be attracted by the interesting pictures,



*Dr. LeRoy Allen*



*Anna Jean Anderson*

articles, and stories written by and about our missionaries. Now, as a young person active and interested in a growing youth program in the church, I read MISSIONS because we young people must realize that in spite of the crippling effect the war has had in some fields, foreign missions is far from dead and the work in home missions is increased. It is not only that I find the magazine resourceful for programs and service projects, but it keeps me aware of the continual effort to prepare, work, and build for a greater missionary enterprise that will be an important part in constructing a lasting peace.—*Anna Jean Anderson*, Chairman of the Youth Committee of the Council on Christian Education.

#### Missionaries-in-Waiting

Born to a time when the world needs healing hands and hearts these two young people, busy in Christian work in their own communities, await the summons to the post which will claim their trained service. It is with such as these that the Baptist Youth Fellowship adventures in the task of reconstruction.

LeRoy Allen, born on an orange ranch in Garden Grove, California,

dates his keen interest from very early childhood. His parents organized and directed missionary work among the Japanese of the community and kept open house for missionary friends. As a high school sophomore he taught his first class in Sunday school, and through college he continued work with young people. He is a graduate of the University of Redlands and of the School of Medicine of the University of Southern California. As Senior Resident Physician of the Orange County Hospital, California, he awaits the time for service in far lands.

Elsie Stenger Allen, born of missionary parents (Rev. and Mrs. J. W. Stenger) in the home of missionary grandparents (Rev. and Mrs. David Downie), will be returning to the land of her birth. She lived in India until she was eleven and then returned to the United States for her education. She was always an active member of the B.Y.P.U. and W.W.G., and was a Sunday school teacher and later a camp counselor. She is a graduate of the University of Redlands and has had several years' business experience.

Dr. and Mrs. Allen are of a group called "missionary-appointees-in-waiting," appointed and waiting.



*Mrs. LeRoy Allen*



### Develop Leadership

That is one of the great goals of the Baptist Youth Fellowship program. Yes, and one in which Baptists have ever been interested. Some of the greatest colleges of our land were founded by our Baptist fathers. They followed the goal through the years by providing for the present through 64 schools and colleges, seminaries and training schools.

We haven't made quite such a good record in sending young men and women to college. The Baptist Youth Fellowship proposes to do something about it by enlisting the interest of more Baptist youth in higher education.

Why not celebrate Baptist Education Day, May 16th, with a special recognition of those who are now in college and those who are graduating from High School this spring. Form a "Go to College Club" of those who plan to go on to college. Baptist leadership in the world will depend on those who make the finest development of their powers.

Baptist Youth are interested, too, in training for all youth. How glad we are for those ten Baptist Negro schools in which Negro contemporaries are being trained for leadership. On these pages is a picture of a group of students at Shaw University.

A greater bond of friendship will be built between young people of our churches and such as these, as well as other races, through the influence of the Interracial Commission which is being set up in the Baptist Youth Fellowship. We look forward to the training which this Commission will furnish us in the understanding and meeting of problems which trouble our country and the world in the present crisis hour. Christian youth trained to think and work together under Christ can change the world!



Winners of scholarships at Shaw University, Raleigh, N. C.

### Mission Study Materials for 1943-44

#### YOUTH PROGRAMS

Outlines for study and discussion for the total senior high and young people's group (15-25 years) have been prepared on the mission study themes of the year and will appear each month in *Topic*. These programs will deal primarily with what Baptists are doing among the people and along the lines covered by the themes. Outlines in *Topic* will furnish sufficient materials for interesting meetings.

The first missionary program will be general and will emphasize the missionary objective in the five-fold program of the Fellowship—"Serve Through Missionary World Outreach." It will also introduce the two mission study themes of the year. This will be followed at monthly intervals by four programs on the home mission theme and four on the foreign mission theme.

#### MISSION STUDY BOOKS FOR YOUTH

All young people are urged to read the following texts which are written on the study themes of the year, and especially for youth.

These books and special program materials based on them are also suggested for study by World Wide Guild groups.

The current study books and the Leader's Guides to accompany them are especially timely for study classes this year.

For Young People—(18-25 years) (Alma Noble Groups). Home Missions: *We Who Are America*, Kenneth D. Miller. Discussion and Program Suggestions, Frances D. Heron. Foreign Missions: *For All of Life*, William H. and Charlotte V. Wiser. Discussion and Program Suggestions, Edward Ouellette.

For Senior High—(15-17 years) (Sally Peck Groups). Home Missions: *Strong as the People*, Emily Parker Simon. Discussion and Program Suggestions, Edward H. Bon-sall, Jr. Foreign Missions: *The Trumpet of a Prophecy*, Richard T. Baker. Discussion and Program Suggestions, Dorothy A. Nylund.

For Junior High—(12-14 years) (Ann Judson Groups). Home Missions: *United We Grow*, Thelma Diener. Foreign Missions: *Everything Counts*, Margaret B. Cobb. *Tales from East and West*, Margaret B. Cobb and Ezra Young (Reading Book).

#### READING PROGRAM

A reading list is being prepared for all young people containing missionary and inspirational books as proposed by the Kalamazoo Council.

### Two New Booklets

*The Home Mission Digest*, edited by Olive Russell, has the sub-title "Glimpses of America's Peoples." This is a booklet of about 180 pages, giving factual material and illustrated stories of Baptists at work among the people that are America. 25 cents.

*This Would We Say*, edited by Jesse R. Wilson, is a record of the Christian triumphs among the people of Asia and Africa, written by furloughed missionaries in response to the question, "If you could say only one thing, what would you say?" If anyone fears that missions have failed, here is thrilling evidence to the contrary. 25 cents.

### State Jottings

**NEW YORK:** Plans have been brewing for some time for the New York Safari of Baptist young people. They are planning to have a strong missionary emphasis in the program and a missionary on the team. Three of the inquiry groups have a distinctly missionary flavor. What a boost that should mean to the Fellowship program in New York churches.

**NEW HAMPSHIRE:** The Baptist Youth Fellowship in New Hampshire had its annual meeting, February 22nd. Despite many folks who wanted to call off the convention, they went ahead and had over 225 in attendance and probably around 250 at the tables. While it was a holiday, the public schools were in session as well as the shops at work in that section of the state. With all the different kinds of rationing it was surprising that there was such a wonderful crowd. If high school people could not come in numbers, the missionary speaker, Dr. Condict, could go to them. He spoke at the high school assembly. Mr. Hackett, formerly of Burma, led one of the Conferences.

**ILLINOIS:** The Guild girls at the First Baptist Church of Maywood,

Illinois, invited young men to their meeting. There was a talk about the Northern Baptist Convention missionary program. The boys worked on White Cross materials and seemed to enjoy it!

### Christian Fellowship—A Gibraltar

Perhaps you had a part in the great outpouring of Christmas gifts that went from Christian churches to bring cheer to those who otherwise seemed shut away from peace on earth, good will among men. But Christian fellowship isn't halted by barbed wire, nor exiled from detention centers, nor stopped by color lines.

The very first boxes to come to one center contained four fine quilted comforts from the Mono Indians of Auberry, California. At another Center a box was received from our Mather School for Negro girls in South Carolina. Here is what one Japanese Christian thought about it.

"Christmas in Minidoka! I can truly express for our group that we are extremely privileged here. Of course there are some who cannot see anything but release from the boundaries of our Center. After all, we are only an insignificant part of exiles at Christmastime. There are the Burmese in India, the Chinese in far West China, millions of war prisoners separated from their loved ones throughout the world, and countless homeless in every

county. We should be grateful for life, a great degree of freedom and liberty, sympathetic authorities, and the possibilities for creative growth right here in Minidoka.

"The Christian forces have a most important role to play in the ten relocation centers. It seems that the real friends during the time of our trial have been revealed in the Christian Church and its related agencies. The Christian bond of ecumenical fellowship is being demonstrated as a Gibraltar of reality today. Our prayer is that it may grow in the still perplexing days to come."—*Tsutomu Fukuyama.*

### A Lively Program

We are the Grenfell Chapter of Ellsworth, Maine. The Chapter was first organized three years ago. The older boys in the picture are members of our first Chapter and are now helping with the younger boys. Mr. Shirley Carter is their Counsellor but was absent when the picture was taken. The man in this is Mr. E. R. Farrar, our pastor. We have twenty members and six more boys are passing their tests. These lads are saving to send two of their number out to camp next summer. Although they give liberally, they have a lot more money to raise.

We are awarding the money as scholarships, one for the junior camp and one for the senior camp. Sunday school attendance counts as one-half the points on the scholarship. One-fourth is for answering questions about the stories told at Royal Ambassador meetings, and one-fourth will be awarded for book reports given on *Traded Twins* for the older boys and *Up and Down South America* for the younger ones.

We are hoping to be able to send the two boys, and possibly one or two others who can pay their own expenses.—*Mrs. L. G. Higgins.*



*Grenfell Chapter of the R.A.*

### Inter-Chapter Activities

On Saturday, February 20, 1943, at 2 P.M., the Eastern Massachusetts Association of the Royal Ambassadors held their annual swimming meet at the Boston Y.M.C.A. There were 22 boys competing, representing five Chapters. The meet was run in grand

style, and again, Jim Gould of the Boston Y.M.C.A. gave splendid cooperation and skillful handling of the meet. Ray Millard acted as judge.

It was too bad so many boys who had entered did not show up because of defense and Saturday work.—*Richard E. Lawrence, Secretary.*

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## MISSIONARY EDUCATION FOR CHILDREN

### *Children's World Crusade*

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*Dear Boys and Girls:*

May I wish for you a very pleasant and happy vacation. Already some of you are out of school; some of you are looking forward to being out in the very near future. Vacation time is fun time for most of us. We look forward to it with much anticipation and joy. But do you know what really happens in vacation? We get very lazy and tired of playing and sometimes we forget to be happy boys and girls. We need to be busy. If we have some regular jobs that are ours we are much more contented. Do you remember the words of Paul who said in James 1: 22a—"Be ye doers of the Word and not hearers only." What did Paul mean? Was he thinking about boys and girls who are living today for Jesus? I think he was.

All through the year we have been thinking about what we can do for other people in Latin America and Africa. Here is a time to begin planning what to do for boys and girls you know in your own block, or in your school, or those with whom you play.

Does your church have a Vacation Church School? If it does, have you invited all the boys and girls that you know to participate in this school with you?

Does your Church School have regular Sunday morning sessions

through the summer as it does in the winter? If it does have you asked some new boy or girl in your neighborhood to go to your Church School? Does your Children's World Crusade meet during the summer months? If it does have you planned to invite any new children in your community to come and enjoy it with you? These are some of the ways in which you may be doing some of the helpful things which Jesus did when he was here.

Many boys and girls have had to move from one community to another because of their father's business. These little boys and girls feel very strange and lonely. One of the kindest acts you might do is to be sure first of all that you are friendly and help them feel a part of your group, as well as introducing them to other boys and girls.

In reading a new book the other day I found a little four-year-old girl's definition for the word "stranger." She says, "Strangers are friends you have not met." Would not you like to see how many new friends you can make during this vacation time?

Sincerely your friend,

*Florence Stansbury.*

### "What Impressed Me Most"

Here's the continuation of the story "What Impressed Me Most" about Felipe and the other Cuban

children, which appeared in February MISSIONS.

"Before Christmas we had Vacation School here in Puebla. I had hoped it would be a demonstration school and so had invited people from different missions to come to study, observe and practice, but no one came, so I thought we'd do what we could to take the school to them. I asked two of our best teachers if they would like to go to two missions of our church in January to have Vacation Schools. I thought there was great need and surely that would fulfill the requirements which the Cuban children had indicated "to help other children learn about Jesus." I had several other gifts from folks I met in camps last summer. It all came to about 40 pesos which I thought would pay for two schools if the folks on the field would pay the living expenses of those who went.

Noemi Ayala with her two little girls, 7 and 8 years old, went to Atencingo. That is a small town near here but much lower altitude so it is in the hot country. As the people are poor they have only enough beds for themselves. It is dangerous to sleep on the floor there because of the scorpions, etc. So Noemi had to take two camp cots, mosquito nets for them, and bedding, besides the materials for the school.

There was no one to meet her, but she found her way to the house where she was to stay. That was Saturday noon. In the afternoon she went with Sra. Espinal to call on the brethren so they would know she had arrived and would be there for service on Sunday. They always have Sunday school, but only have church service when someone goes from here. There are six members there who have nine children so the prospects for a large attendance were not very bright.

But in the morning there were 17 at Sunday school and the service



which she directed. They were all so happy to have someone to help that they wanted to have another service in the afternoon. For us who live where there are organized churches and where there are more meetings than we want to attend, it is difficult to realize how the people in the missions hunger for fellowship, for inspiration and instruction of leaders prepared to give such services.

Monday morning Noemi went to the meeting-house to prepare for the school. The school was like a one teacher rural school because she had children from 4 to 15 years of age and of all grades in school. She had to organize and adjust the program and ideas she had taken, to fit the circumstances. The attendance the first day was 18, each child of the Sunday school had taken one friend. The next day there were 21 and then 26 and 27, with an average attendance of 24 for the week. One day one of the girls, Paulita, said, "We wish you could be with us longer, there are so many things for us to learn."

One little boy of 10, José, enjoyed the story so much that he wanted his little brother of 4 to go too. His mother was afraid he might run away into the orchard. The boy and Noemi said they would take care of him, so he went and was so busy with the things Noemi gave him to do that he didn't even think of running away. One day at home he was stung by a scorpion on the foot, so he couldn't walk, but his brother begged his mother to let him go to school.

"I'll carry him on my back, because I won't want him to miss the story."

"He's very fat and heavy and it is a long way," objected the mother.

"That's no matter, he'll be very sad sitting alone at home when we are so happy at school," said José.



All the children showed much interest in the Bible stories. The last day was the story of Jesus and the children. She had the picture of "Jesus and the children of the world." They were all so interested they wished they could have one of the pictures. They reported at home with so much eagerness that the parents went to ask Noemi how they could get a picture like that.

In the closing service ten parents went and several asked permission to say a few words. One said, "We want our children to learn more of God because in a few years they will be the church." Another, "We have a fine new building for our public school, but a lovely building is useless if the teachings are not good." Another, "Can't you help us to find Christian teachers for our day school? We are constantly defrauded in our efforts in behalf of our children and they only waste their time going to school." Another, "The time for Vacation School has been very short but the children have learned a great deal and have taught us at home." Again, "One of the things we have enjoyed most is the hymn singing. They will always be an inspiration to us."

Besides the Vacation School, the women asked Noemi to talk to them on Monday afternoon at their meeting, then the brethren

wanted to have prayer meetings each evening. The attendance at prayer meeting was 9 the first evening, after that it was 15 to 18 each evening. One thing that impressed Noemi was the hunger and interest they showed in her talks and then when she gave opportunity for prayer and testimony every Christian took part.

I asked her if she had taken something from which to get material for all those talks, five prayer meetings, one women's meeting, and four church services in 8 days. She answered, "I had my Bible, of course, my *Upper Room* and the text book for Vacation School. I always studied, but at the moment I began to talk I felt each time that Someone else was speaking through me. I was surprised and strengthened by the words that came from my lips."

So Noemi has returned, herself strengthened and happy, her two children happy in having known new friends and enjoyed a week in the warm country, the children of Atencingo happier and better for having had a week of Christian teachings and the parents of the children, believers and sympathizers of the gospel in that place strengthened and encouraged in their Christian life, all because Felipe was impressed by the need of more money for the missionaries and because the children of the Children's World Crusade in Cuba gave gladly that more children might learn about Jesus."—*Rena Button*.

### You Can Do It!

Children learn so much more if they can make something as they pursue some special study. Dewey says, "We learn by doing." How often have we as leaders hindered children's development because we haven't known how to direct an activity program? Now we have the answer to a long felt need. In

this new 64-page book we have pictures and simple directions for helping children to work with clay; for making flower blue prints; for spatter painting; and many other activities that children love. This will be invaluable for leaders working with children in the Church School, Mission Study classes, Vacation Church School groups, and Weekday Activity classes. These graphic pictures and easy suggestions will help you to understand how *You Can Do It*. Order from American Baptist Publication Society, 1701 Chestnut St., Philadelphia, Pa., 60 cents.

### Good Work

This is our Children's World Crusade for this past year. We just organized last year so feel we have made it very profitable. We do our Crusade work along with our Sunday School hour. We have an enrollment of eight. We have sent \$1.00 Love offering and \$8.95 to missions through our church missionary treasurer since April 1, 1942. We also sent a Christmas White Cross box to Jeanne Mori, Minidoka Relocation Center, Twin Falls, Idaho, which consisted of 10 story books, 3 kitchen sets, 3 sets of dishes, ball, peg set, wood toy set, modeling clay, blocks, wooden beads, pictures from magazines, two knife, fork and spoon sets, four bags of marbles, egg beater and bowl, tinker toy set and 48 spools. We also sent a few articles in the Missionary and Guild White Cross boxes.

We have 300 reading points, with five readers. Mrs. Frank Rice is the Counsellor for this fine group in Danville, Iowa.

### The End of My Story?

I would like to tell you a story, a true story, but its ending I do not know. Perhaps you can help me write it, for its ending depends on you.

Many of you recall reading the following letter in *MISSIONS* for December, 1938:

*"Dear Little Friends in China:*

*"We have heard about your great trouble, and want you to know how sorry we are. We are praying for you all. We pray that the war will soon come to an end. We are sending you a small gift of money to help you buy food, or clothing, or medicines, or whatever you need. We are a kindergarten and primary group of Burmese, Mon, and Anglo-Indian children in Moulmein, Burma. We want to send you our love and sympathy, too.*

*"Praying that God will keep you all safe from harm, we are*

*Lovingly,*

*"Burmese, Mon, and Anglo-Indian Christian children who attend Baptist church schools in the American Baptist Mission, Moulmein, Burma."*

This letter will give you a clue to my story. If I have aroused your curiosity or your interest, read on!

Those were happy mornings in Moulmein, that loveliest of all our Burma cities, a jewel set in the eternal loveliness of hills pagoda-clad, their beauty reflected in the Salween's flowing waters. Those were happy mornings for all of us who lived and loved and worked together there, seeking to bring in God's Kingdom of brotherly love. It was on one of those happy mornings that we read an account in an earlier number of *MISSIONS* of the story back of this story; the story of the suffering children of China.

On other happy mornings in our lovely kindergarten room, these



*Crusaders in Danville, Iowa*

little Burmese, Mon, and Anglo-Indian children brought their rice and their annas to Him for China, for the relief of China's suffering children, whom they loved but had not seen. The seed grew in other hearts, too. Friends in America, reading of their gift, sent money to our Board, and even to me in Moulmein, for China! And another group of Burma's children were inspired to give a yet larger gift of \$10.00, which they brought to me to take to China on another happy morning in Moulmein.

Our little family of four were leaving Burma on furlough that morning. Many brought us parting gifts, but the gift most treasured was this gift of money entrusted to our hands until we should reach Shanghai, the gift of high school girls attending our own English Girls' High School in Moulmein! For it was a love gift, the fruit of a little seed planted in the loving hearts of kindergarten and primary children just a few short happy mornings ago! I thank God now for the memory of that blue and gold morning in March, 1939, when we said goodbye to a happy Moulmein, and to friends who were happy in the fellowship of Christ!

In thanking me for the gifts we had sent and had brought to China, Mr. Andrew Wu, Secretary of the Child Welfare Association which headed up the work for refugee children in China, wrote:

"On behalf of the National Child Welfare Association I wish to express to Mrs. Cummings our deep appreciation for the generous gifts, which will be most helpful in our relief work for the suffering children. She may be interested to know that since the outbreak of the hostilities in Shanghai in August, last year, our Association has established two camps for such children as are most mercilessly affected by the war. One camp is for refugee children between the ages of four and fourteen, and the other for refugee babies from

*(Continued on page 317)*

# MISSIONS CROSS WORD PUZZLE

## No. 69—Appearances After the Resurrection

### ACROSS

1. Penny; Court.
3. "took bread, and . . . it, and brake." Luke 24:30.
9. Perfect (tense).
11. "opened their mouth wide against me, and said, . . . , . . . , " Ps. 35:21.
13. "he shewed himself . . . after his passion." Acts 1:3.
14. "Sir, come down . . . my child die." John 4:49.
15. Pince.
16. "as ye walk and are . . ." Luke 24:17.
17. Golf mound.
18. "Why . . . ye troubled." Luke 24:38.
19. "their eyes were opened, and . . . knew him." Luke 24:31.
21. "After . . . , he was seen of James." I Cor. 15:7.
22. Sunday school.
23. "incline thine . . . unto me." Ps. 17:6.

26. "cried with a loud voice, and said, . . . Lord God." Ezek. 11:13.
27. South Carolina.
29. "He saith among the trumpets, . . . , . . ." Job 39:25.
31. "and that believing ye might . . . life." John 20:31.
33. "the disciples knew . . . that it was Jesus." John 21:4.
35. "After that, he was . . . of above five hundred." I Cor. 15:6.
37. "and how he was known . . . them in breaking . . . bread." Luke 24:35.
38. William . . . Gladstone.
40. "but when thou shalt be . . . , thou shalt stretch forth thy hands." John 21:18.
41. "as they thus . . . , Jesus himself stood in the midst of them." Luke 24:36.
42. Holy Mother Church (L.).
43. ". . . saith unto them, Peace be unto you." Luke 24:36.
45. "while they . . . believed not for joy." Luke 24:41.

S	H	E	D	F	R	U	I	T	O	G
O	P	R	A	Y	D	R	A	G	A	
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G	E	T	D	O	S	T	S	I	N	S

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NO. 47.

### Last Month's Puzzle

46. "a spirit hath not flesh and bones, as ye see me . . ." Luke 24:39.
48. Southeast.
50. ". . . ye into all the world." Mark 16:15.
51. Entomology.
53. Label.
55. "Jesus himself drew . . ." Luke 24:15.
57. "and . . . they were not able to draw it." John 21:6.
58. "because thou hast seen me, thou hast . . ." John 20:29.
59. "shall . . . come in like manner." Acts 1:11.

### DOWN

1. Jesus' first miracle was performed at . . .
2. "today is the . . . day since these things were done." Luke 24:21.
4. Holds out.
5. Valley in Judah where David slew Goliath. I Sam. 17:2.
6. "Cast the net on the right . . . of the ship." John 21:6.
7. Under the title (L.); Holy Virgin (L.).
8. Snakelike fish.
9. "that repentance and remission of sins should be . . . in his name." Luke 24:47.
10. "he shewed them his hands and his . . ." Luke 24:40.
12. "bringing gold, and silver, ivory, and . . . , and peacocks." I Kings 10:22.

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	53	54		55	56				57		
		58								59	

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14. Ethiopic.  
 20. "these are written, that . . . might believe." John 20:31.  
 21. Transpose.  
 22. "Feed my . . ." John 21:16.  
 24. "they looked steadfastly toward heaven . . . he went up." Acts 1:10.  
 25. The doubting disciple.  
 26. Average.      27. Serpent.  
 28. Pond-snail of genus Planorbis.  
 30. "The hireling fleeth, because he is . . . hireling." John 10:13.  
 32. Africa.  
 34. Size of shot.      35. Body.  
 36. "Afterward he appeared unto the . . ." Mark 16:14.  
 39. "while he talked with us by the . . ." Luke 24:32.  
 41. South Dakota.  
 42. "Jesus stood on the . . ." John 21:4.  
 47. Grandson of Adam. Gen. 4:26.  
 49. "he is of . . . ; ask him." John 9:21.  
 50. Almost gave.  
 52. ". . . of them went that same day to a village." Luke 24:13.  
 54. Month in Hebrew calendar.  
 55. Nickel.      56. Eye (Scot.).

## THE CONFERENCE TABLE

EVERY WOMAN SERVING THROUGH HER CHURCH

### HOPE

#### *Looking Toward Tomorrow*

By LUELLA ADAMS KILLIAN

**I**N DAYS of great suffering and crisis men have lifted their eyes and looked afar. When a Pharaoh ruled Egypt, Moses spoke of a "land flowing with milk and honey." When the wickedness of Israel abounded, Isaiah visioned an endless kingdom governed by one whose name was "Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace." In one of history's darkest hours, John, in exile on the Isle of Patmos, saw a Holy City where God would dwell with men and "wipe away all tears from their eyes." In the days of the tyrant Caesars, Jesus spoke to the little group of his twelve ordinary, humble, fearful, doubting and practically untrained followers and said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do."

How fitting at this hour of our own world's tragic history we Baptist women are called to lift up our

eyes *Looking Toward Tomorrow*. That is the high meaning of HOPE, our theme for the coming year.

The highway of Hope truly leads toward "Tomorrow," but be it remembered—it starts from "*Today*." Hope gives bold courage and strength to work *now* toward that better day, for "Hope maketh us not ashamed." It gives joy to the *present* task. The Psalmist repeatedly urged men to "hope" and said, "Happy is he whose hope is in the Lord his God." "Christ in you," is the "hope of glory."

How can we Baptist women, busier than we've ever been before in all our life, take time away from that voice which dictates "do this!" or "do that!" and build for tomorrow? But we do love the Church, do we not? We want it to meet the tremendously vital place it should take in the future world, then we must strengthen its leadership today. "Every Woman . . ." you complete the slogan. "*Organize! Organize!*" Yes . . . "with all the necessary officers. . . ." It's all there in the *Leader's Guide and Manual*, which say in substance, "Put everybody to work." And those young women? Let us enlist

them. The National Committee is happy to announce that Mrs. Frank Wigginton is serving as our chairman for the Young Adult Baptist women and we expect to move forward with missionary program suggestions with them.

Now is the time to publish the good tidings of our whole program for the year. Telling *who's who, when, where and what*. "Please, Madam President, I want a Year Book."

Having enlisted "all women" let us bind ourselves together in Christ. That is the second OBJECTIVE for a Woman's Society in the local church. It means growing in the knowledge of the Lord through Bible reading, meditation and prayer that we may win others to Christ. Cold hearts do not overflow, but love for Christ abounds toward others.

*GIVE*, "give freely" that men may know Christ. Give also lest our own souls shrivel in the white lights of the world's needs. "Give as the Lord hath prospered." It would be interesting to discover how much the earning capacity of our group had increased during the year and then to note if our gifts to the church had increased in the same ratio. (1) Urge women to use the church envelope. Secure "an increase in the givers of record": (2) Appeal for a larger LOVE GIFT, using some of the fine programs for opening, *We Give Thee But Thine Own*, by Mrs. Judd, and a new one *Love and Lift*, by Mrs. W. E. Boyer. (3) So long as the world's needs are of such magnitude our hearts will say, "Let us give to the World Emergency Fund." Here are three clear calls of opportunity to build for tomorrow *via* today.

*Sew! Sew! Sew!* Not only "Wednesday does the mending"—but Thursday and many days. But in spite of Red Cross work the Christian Church is "Calling all women" to do their bit and fill

their WHITE CROSS quota. This is the long arm that makes the work of our missionaries more effective.

Promote "mutual understanding and good will" through *Christian Friendliness*. When 26,000,000 people are scuttling about, working in defense, living in trailer camps or modern housing developments, it is a time which spells "opportunity" for the church. Read March and April *MISSIONS*. The time to win them is now.

World crisis makes *Christian Democracy* more vital than ever, yet more dangerously threatened. Christian women must keep alert, informed and active that freedom "may not perish from the earth."

We can undergird our work with *Study and Reading*. The current missionary themes "strike twelve" for this hour; "Christian Ventures in Learning and Living," and "America's Peoples."

In a day when youth seek hope and encouragement may they find their clear answer in the Church which gives them loving *Counsel*, thus keeping the path from its own doors to them lighted and warm.

As women who love the cause and pray for its safe keeping tomorrow we must plant the missionary spirit in the hearts of the younger members of the church.

Then from our own glowing spiritual hearthstones let us join hands with all who pray, "Thy Kingdom come," and cooperate interdenominationally. Now is the time to plan for that May Day Luncheon in our community, and to lay the foundation for the World Day of Prayer next February.

This is the whole scope of adventure before us, to plot and plan, to diagnose and determine, to instill and enlist, to work and workshop, to serve and win. Then will the HOPE which is ours in Christ not only have brought us face to face with TOMORROW but it will have caused us to move out of TODAY.

## THE OPEN FORUM OF METHODS

CONDUCTED BY ELIZABETH I. FENSOM

Council on Finance and Promotion, 152 Madison Ave., New York, N. Y.

### "Calling All Program Chairmen!"

"... Now more than ever we need the HOPE which Christ gives us. Christ is the *Hope of the World* and we are the ones to help make this truth a reality in the lives of our people."

This sets the keynote of the new program series, HOPE, which "should inspire our women's groups to take up their tasks with new zeal and power." Copies are available at your state promotion office. As in the past, the distribution is limited to one to a church (or circle). Send for a copy and then with your committee carefully study its possibilities in relation to your group, for the programs "are suggestions and are not intended to be used just as printed."

Let's begin at the beginning. First there is the lovely poem, *So Long As There Are Homes*, by GRACE NOLL CROWELL. You will recognize it as the poem suggested in the Mother-Daughter program that was described in the February issue of *MISSIONS*. If you are not to present that particular program this year, keep the poem in mind for some other use—possibly in a devotional service. (Have you a notebook for these miscellaneous items?)

The study themes and the titles of the adult study books are given. Turn for a moment to the programs for January and February and see how the books are featured. You will need plenty of time to prepare these programs, so be sure to order the books as early as possible. Articles in newspapers and magazines will help. (Have you a *scrap book*?)

Special mention is made of the *New Literature* subscription service

(\$1.25 a year). This includes *Program Pointers*, a monthly bulletin of suggestions relating, for the most part, to the current study and program themes. Prospective subscribers are urged to enroll by May 15 in order to secure the April issue—the first relating to HOPE.

Program chairmen are reminded of the importance of a year's file of *MISSIONS* for reference. This is an excellent suggestion for *MISSIONS* is a "must" in any list of source materials. If your copies are scattered, round them up without delay and then keep the file intact throughout the year. Many specific articles are mentioned—you will find many other useful ones in forthcoming issues.

Carefully check the source materials on hand. You may find several of the books that are recommended—such as *All Kindreds and Tongues* and *A Christian Imperative*—and one or more of the maps. The former should find a place on every program builder's reference shelf for it will be valuable as a source book on foreign missions for a long time to come. The new *Home Mission Digest* will prove just as helpful in its field.

This year it is more important than ever that the instructions for ordering the various publications be followed exactly, for certain of the leaflets are available only at the particular address given in the program. As an example—several programs require *Picture Pen Sketches* of home and foreign missionaries; these *must* be ordered from the State Home and Foreign Mission Vice-Presidents. If you do not know who is serving in your

state, look them up and write the names and addresses in your ever-helpful notebook.

Place your order for source materials as early as possible—but don't stop there! The alert program builder is ever on the watch for supplementary materials—and much will be found on such timely subjects as this year's themes.

The May program offers a splendid opportunity to introduce what will probably prove to be one of the most popular of the new books—*Strangers No Longer*, by ANNIE B. KERR. Readers of Miss Kerr's earlier books will welcome the news that this one is available in both paper and cloth binding in prices uniform with the study books.

Well-loved and familiar hymns appear in the suggestions for the devotional service, but the one chosen for the June meeting may not be in the older hymn books. It is "Are Ye Able, Said the Master," and will be found in *Hymns for Creative Living* (30¢). This hymn is also known as *The Challenge*—an idea for your devotional message.

"These summer months provide opportunity to set apart a definite time for daily devotion that will train in building inner resources." So states the program for July and August. A helpful book for vacation days is *Altars Under the Sky*, by DOROTHY WELLS PEASE, priced at \$1 (see page 633 of the December issue of MISSIONS).

Turn to May 16 in your *Book of Remembrance* (of course, you have one!), and check *The Sphere of Today* for the September devotional service. It is so appropriate it might have been written for this particular program. Two other messages—*An Unconquerable Hope* (January 10th) and *A World Christian Fellowship* (January 31st) can be adapted to October's program on National Christian Leaders.

In the September program, which deals with STEWARDSHIP, three

#### An Unusual Opportunity for a Woman and a Married Couple

WANTED: By Baptist Home for Children in Washington, D. C., an educated, Christian woman with some training in Social Service work, as Superintendent. Also a man and his wife for the Home farm, the husband to garden, supervise older boys, drive the school bus, and his wife to serve as housemother for teen age boys. Health certificates necessary. Salaries commensurate with ability. Home equipment consists of outstanding buildings in a suburban farm of 130 acres.

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plays are recommended. In order that you may choose the one best suited to your group, brief descriptions are given here. *Wider than the Heart*, in four scenes with one stage setting, requires six women and 45 minutes to present. In it, one woman tries to enlist the others in taking Christ seriously as the way of life. *Such as I Have* also has a single setting, but with three scenes. It requires five women characters, the chief one coming to the decision that the treasured family silver and family home must serve others and no longer be the "burden of possessions." *Losers Finders*, requiring an interlocutor, two men and two women, shows that the way to keep life is to lose it.

One of the most important in the series, November's program is called *The Christian Citizen and the Post-War World*. It relates to *Race Relations* and *International Relations*—both urgent questions.

The December program, *Our Hope In A New World*, calls for a study of the physical needs of children in our own country and around the world, and their training for Christian living and service. Be sure you

have a copy of MISSIONS for December, 1942, in which was published *And Mary Pondered*. The December devotional service is based on this thought-provoking meditation by Margaret T. Applegarth.

By means of the *Home Mission Map* and pictures, the March program, *A Galaxy of Stars*, shows how the church, through the missionaries it supports, extends its influence into faraway communities.

The series closes with *Hope's Fruition*, the presentation of the new pageant, *Christ in Our Crises*, by JANE DORR BROMLEY. (This was mailed to subscribers to *New Literature* in February.)

Further information concerning available helps will be given in later issues of MISSIONS and in *Program Pointers*.

If "HOPE is a happy combination of desire and expectation," surely the *Conductor* may "hope" for suggestions from *Open Forum* readers on how to make this series the best of all!

#### WOMEN OVER THE SEAS

(Continued from page 301)

the efforts of these more simple folk contribute to our own well-being.

Have American homes not always enjoyed an Oriental rug of rare design and workmanship? Do we not set on our table foods rich in vitamins transplanted from the East? What shall the American home give in exchange for these and richer gifts? The indispensable offering, the one most desired, will come from the Christian American home into which comes the call to youth—preachers, teachers, doctors, nurses, agriculturists, industrialists, women skilled in mothercraft, sons and daughters of Christian parents with faces turned East and South to heal injuries that need not be. Their work begins and ends in the homes scattered along the world's village street.



## ◆ THEY SERVED THEIR DAY AND GENERATION ◆

### George Rice Hovey

After a long illness Dr. George Rice Hovey, Secretary of Education of the American Baptist Home Mission Society from 1919 to 1930, died on January 28, 1943, at his home in Upper Montclair, N. J. Before his appointment to the secretarial position Dr. Hovey served as President of Virginia Union University from 1905 to 1919. He was a teacher of rare ability as well as a successful school administrator, beginning in 1887 as instructor in Hebrew in the Yale Divinity School. He was professor of Hebrew and New Testament Greek in the Richmond (Va.) Theological Seminary from 1887 to 1897; president of Wayland Seminary and College, Washington, D. C., from 1897 to 1899; and professor of theology and philosophy in Virginia Union University from 1899 to 1905. He continued to occupy the chair of theology in the latter institution while serving as its president. Dr. Hovey was the son of Alvah and Augusta M. (Rice) Hovey of Newton Center, Mass., and a graduate (1885) of the Newton Theological Institution, where his father served as president and professor of theology for many years. He received his A.B. degree from Brown University in 1882, and his M.A. degree in 1885. Temple University in 1901 conferred upon him the honorary degree of Doctor of Divinity, Brown University honoring him similarly in 1902. When he retired as Secretary of Education in 1930 he had served as an appointee of the American Baptist Home Mission Society continuously 42 years, always in the interests of education.

### William F. Beaman

Report of the death of another veteran missionary, Rev. William Frederick Beaman, on November 24, 1942, in Elgin, New Brunswick, Canada, was recently received in the United States. For some months he had been staying with a cousin, Mrs. Lena B. Steenes, who cared for him during his last illness. Appointed to service in China in 1893, Mr. Beaman was designated first to Kiating, West China. In Oc-



George Rice Hovey

tober, 1895, he was married to Miss Frances C. Bliss, a sister of General Tasker Bliss, American military representative on the Supreme War Council in France in 1918. At the time of her marriage she was a missionary of the Woman's Society, stationed in Suifu. In the early days of opening the new station at Kiating, Mr. Beaman risked his life many times. Anti-foreign mobs wrecked the mission house and Mr. Beaman barely escaped with his life. After the close of the riots, he and Mrs. Beaman returned to Kiating and reopened the work there. In 1904 he was compelled to return home for medical treatment, and again in 1912 for an operation. In 1910 he and Mrs. Beaman were transferred to Shanghai University. Mrs. Beaman died in Shanghai in December, 1928. They are survived by a daughter, Eloise. Funeral services were held in Prosser Brook, New Brunswick.

### Emma Waldo Smith Marshall A TRIBUTE BY MRS. C. L. KLEIN

From her grandparents, the Stevens, who were associated with Judson, from her own parents, Dr. and Mrs. D. A. W. Smith, and other relatives, Emma Marshall reached back to the very beginnings. She had the traditions of the Burma mission at her

fingertips. Her aunt, Mrs. H. C. Stevens, who is now 101 years old, is still active at Hampton, Va. Her paternal grandfather was Dr. Samuel Francis Smith, the author of our national hymn, "America," and the missionary hymn "The morning light is breaking."

Emma Smith was born in Rangoon May 11, 1879; her father was then beginning his forty years' presidency of the Karen Theological Seminary. She came to America in 1888 and was the first person to be baptized in the present church building of the Newton Center Baptist Church. After graduation from Vassar College in 1900, she had a year of training for the mission field at the Newton Theological Institution, before joining her parents in Insein, Burma. She immediately began the study that made her one of the outstanding scholars in the Karen language and for years wrote the monthly Sunday school lessons, supervised the revision of the Karen Bible, and during the last year or more of her stay in Burma was revising the whole rich and extensive hymnology of the Karen churches. She was fitted for this by her poetic and musical ability inherited from her grandfather and father.

When in Newton she met Harry I. Marshall, a graduate of Dartmouth and a Student Volunteer. When he had finished his course two years later, he joined her in Burma and they were married by her father in the Karen Seminary chapel. Their first years of service were at Tharrawaddy. In 1920 they took up the administration of the Karen Theological Seminary. Dr. Smith had retired five years previously, and Dr. Thomas had carried the work in the meantime. Here they found a large field of service and to Mrs. Marshall is due a large part of the credit for the success of their work there. She took part in the gospel teams which went out from the school, cooperating with students from Judson College, and when one Team went to India she, with her husband, travelled for a month visiting many stations with them.

In 1936 it seemed wise to resume the care of a station, and Dr. and Mrs. Marshall were assigned to Toungoo. When in 1942 the Japanese invaded Burma, she and her husband had to walk out of their home in Toungoo with only a few things hastily gathered together. Bombings were an every day occurrence. The trip home on a transport from Bombay was hard. She was already in poor health and soon she developed a pernicious blood disease for which science as yet has found no cure. She quietly slipped away on January 24, 1943.

The memorial service for her was in the chapel of the church where she was baptized and where the chimes, placed in the tower in honor of her grandfather, which she had often rung as a young woman, now rang for her. There was no note of sadness, but only of friendliness and thankfulness. Many said, "It was the most beautiful service I ever attended."

Besides her husband she leaves one daughter, Elizabeth Howie, of New Haven, Conn.; two sons, John, a Lieutenant in the Navy, and Daniel, a Captain of Marines, now somewhere in the South Pacific; two sons in the United States, Robert, in California, and Edward, in Oradell, N. J. There are five grandchildren. Her children (hundreds of young men and women in Burma as well as her own family), rise up to call her blessed.

#### Mrs. J. M. Carvell

Mrs. Alice Parker Carvell, widow of Rev. J. M. Carvell of Assam, died on March 4, 1943, in Pasadena, Cal. Born in England in 1871, she was married in 1898 to a missionary to the Mikirs, under the American Baptist Foreign Mission Society in Nowgong. For about twelve years she served with her husband in Assam, and in November, 1912, returned to the homeland with their small son. Mr. Carvell continued on the field for several years. He died of fever in October, 1925, at Tika, Assam.

#### Children's World Crusade

(Continued from page 311)

birth to four years of age. At present, 620 destitute children are enrolled in our Refugee Children's Camp, and 89 refugee babies in the Refugee Babies'

Nursery. In addition we are maintaining a demonstration center, with 95 orphans between the ages of 6 and 12.

"Another center, the Chapel Benevolent Home, has in it 63 stranded street children from twelve to sixteen years of age. Emphasis is also being laid for child relief in the interior cities behind the Chinese lines. As you may imagine, it is heartrending to see so many children homeless and parentless. It is a wonderful thing for the children of other nations to have a share in helping the needy children here. Perhaps through them the cause of Peace and Brotherly Love may be strengthened."

That was in March, 1939! For three more happy years our Moulmein children went to school each morning, happy smiles on their bright faces, hearts free from fear and hunger. Home they went again each evening, unaware that one day soon there would be no home

to go to. And the streets of the city rang with their laughter as they played there each evening. My happy Moulmein children, where is your laughter today?

And now who will send you "love gifts" of pennies, and nickels, and dimes, and dollars, that you in your refugee camps may be sheltered and fed, that you may feel the strengthening bonds of brotherly love drawing you close in the shelter of love's embrace?

My happy, loving, giving Moulmein children—today's newest refugees! And I who love you can only write an unfinished story to try to help you.

But you, my friends, can give, and then perhaps some day I can finish my story. And it will have a happier ending.

(Mrs.) Beryl E. Cummings.

## "THE ROCK OF OUR REPUBLIC"

A President\* of the United States once called the Holy Bible "The Rock of Our Republic." And so it is, especially today when men's and women's souls are tried by the fire of war.

In every war that America has fought, starting with the Mexican War in 1848, including World War I, and now again today, the American Bible Society has been and is now supplying Bibles, New Testaments and portions of the Scriptures to men in the Armed Forces wherever they may be.

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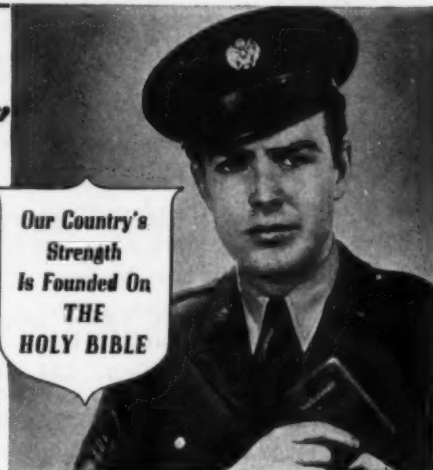
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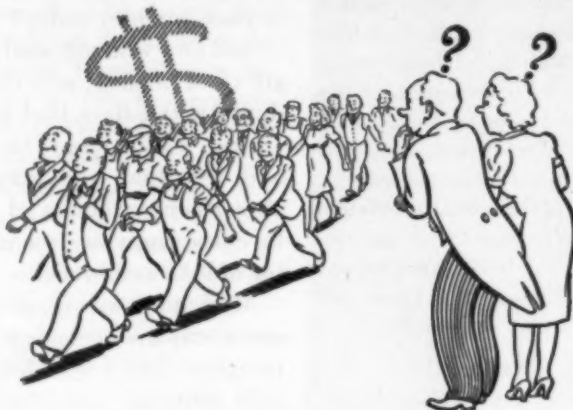
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**BOOK REVIEWS**

(Continued from page 292)

fathers that the affirmations embodied in the historic creeds are important and reasonable. The doctrine of the Trinity, the place given to man in creeds, and a rather sketchy history of the Nicæan, Apostles' and Athanasian creeds constitute the study found in this readable book. (Macmillan; 134 pages; \$1.25.)

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*The Missionary Messages of The Bible*, by JULIAN P. LOVE, studies the books of the Old and New Testament to show that there is a unity of missionary spirit running through the Bible. The author examines the words and works of patriarchs, historians, poets, prophets, and other Bible characters to reveal how they proclaimed an essential missionary emphasis. The Bible is a missionary book with a dynamic and imperative missionary spirit and message. The volume is ideal for study groups, and contains invaluable suggestions for missionary talks and sermons. (Macmillan; 203 pages; \$2.00.)

**Books Received**

*Seeing the Multitudes*, by FREDERICK KELLER STAMM, Harper & Brothers, 129 pages, \$1.50.

*This Time for Keeps*, by JOHN MACCORMAC, Viking Press, 196 pages, \$2.00.

*The Bible is Human*, by LOUIS WAL- LIS, Columbia University Press, 330 pages, \$2.50.

*Strangers No Longer*, by ANNIE B. KERR, Friendship Press, 181 pages, \$1.00.

*The Historic Church and Modern Pacifism*, by UMPHREY LEE, Abingdon-Cokesbury, 249 pages, \$2.00.

(Continued on page 320)

**IT  
WILL  
COME  
TO  
YOU  
LATE**

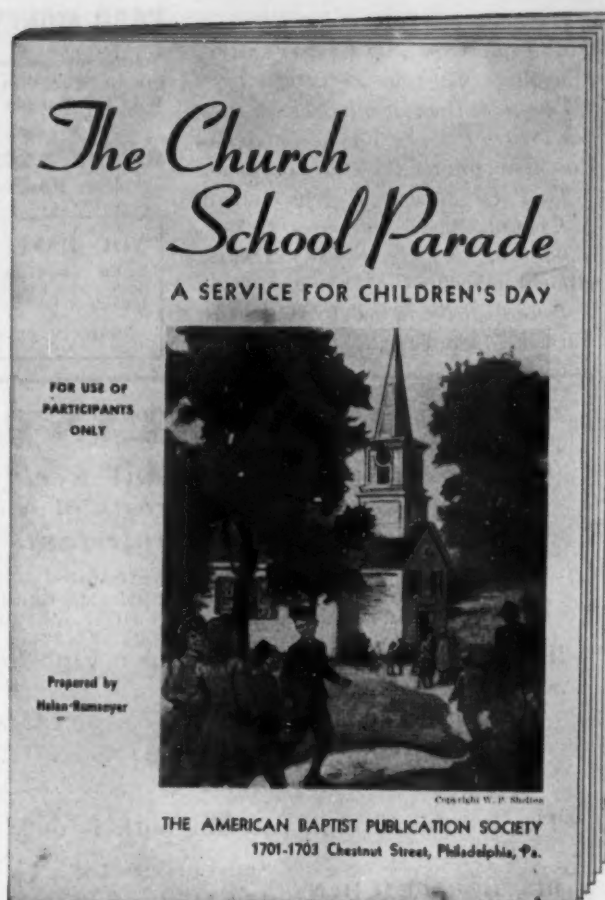
**An Announcement About the June Issue**

THE NEXT ISSUE (JUNE) WILL BE DELAYED SOMEWHAT IN ORDER TO INCLUDE A REPORT OF THE MEETINGS OF THE GENERAL COUNCIL AND THE COUNCIL ON FINANCE AND PROMOTION AT CHICAGO LATE IN MAY. (SEE PROGRAM ON PAGE 299.) SINCE ADJOURNMENT DOES NOT OCCUR UNTIL MAY 27TH IT WILL BE IMPOSSIBLE FOR **MISSIONS** TO GO TO PRESS AND INTO THE MAILS AT THE CUSTOMARY DATE. ACCORDINGLY THE JUNE ISSUE WILL BE PRINTED EARLY IN JUNE AND SHOULD REACH ALL SUBSCRIBERS ABOUT A WEEK OR TEN DAYS LATER THAN USUAL.



## "What shall we do on Children's Day?"

THE CHURCH SCHOOL PARADE is a timely and interesting service for Children's Day, 1943, with the added attraction of being very easy to produce. The action takes place on Sunday morning in front of the home of the Newcomers. One by one, individuals or groups from the near-by friendly church call to take different members of the family to the church school until finally Mother and Father themselves go happily off to the service. As expressed by an observer, "There's been a constant parade past this house all morning, and they took all the family with them!"



## Children's Day Is Publication Society Day

— WHICH MEANS CHRISTIAN REACHING AND TEACHING DAY

ONCE a year for many, many years Northern Baptist Convention churches have utilized Children's Day as the occasion to remember their Publication Society's important work of reaching and teaching the children of North America for Christ. This year the day falls on June 13, and the need and the opportunity are greater than ever before! Please show your concern and allegiance for our wartime ministry of Christian teaching by observing Children's Day this year and urging your people to make a special offering toward the missionary and evangelistic services of the Society. The special Children's Day service, described above, will be provided free to co-operating churches—copies for the participants and copies for the congregation—along with individual offering envelopes, if desired. Your offering may be credited to your church's missionary quota.

*Please Mail This Coupon or Write Today Like This:*

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Luther Wesley Smith, Executive Secretary

We shall observe Children's Day on June 13 and take a Special Offering for the benefit of the Christian education and missionary activities of the Publication Society. Please send this year's service, "The Church School Parade", also . . . . . copies of the Program for congregational use and . . . . . offering envelopes.

Name . . . . . Church . . . . .

Address . . . . . Your Office . . . . .

City . . . . . State . . . . .

(Continued from page 318)

*A. T. Robertson*, by EVERETT GILL, Macmillan, 250 pages, \$2.50.

*Protestant Dissenters in English Politics 1815 to 1834*, by RAYMOND GIBSON COWHERD, printed privately, 139 pages.

*The Purpose and the Hour*, by GEORGE A. CLARKE, Revell, 160 pages, \$1.50.

*White Man's Folly*, by VANYA OAKES, Houghton Mifflin Co., 415 pages, \$3.00.

*Towards Belief in God*, by Herbert H. Farmer, Macmillan, 252 pages, \$2.00.

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## RELIGIOUS NEWS SERVICE

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*The Church Calling*, by WILLIAM PATON, Macmillan, 60 pages, \$.75.

## Caught by the Camera

*Illustrations in This Issue*

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## THE LAST WORD

*Did you overlook the announcement about the June issue on page 318?*

The next issue (June) will appear about 10 days late, in order to include in it a report of the meetings of the General Council and of the Council on Finance and Promotion scheduled for Chicago, May 24th-26th.

Since the unified missionary budget for the fiscal year 1943-1944 and other features of the new year's denominational program will be determined at that meeting, it seemed best to hold up the next issue of MISSIONS in order to convey this important information to the denomination in June rather than wait until the September issue.

Accordingly if your June issue does not reach you until about the middle of June, this is the explanation for the delay.

# Denominational Directory

## Missions Magazine

152 Madison Avenue, New York

Editor—William B. Lippard.

## The Northern Baptist Convention

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Corresponding Secretary—Rev. J. C. Hazen, Summit, N. J.  
Recording Secretary—Rev. C. M. Gallup, New York, N. Y.  
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152 Madison Avenue, New York

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Home Secretary—Rev. Jesse R. Wilson.

## The American Baptist Home Mission Society

212 Fifth Avenue, New York

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Executive Secretary—Rev. George Pitt Beers.  
Treasurer—S. E. Henning.  
Recording Secretary—Rev. Coe Hayne.  
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*Read all about  
the  
May meeting!*

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In order to bring the news of these sessions to every Northern Baptist, we are going to publish a one-edition newspaper called *The Northern Baptist World-Times*.

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**NORTHERN BAPTIST CONVENTION**